

# INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Vol 16  
no 7



*Sculptured Figure, Loyola University*

*Greene and Greene*

HE LIFTED UP HIS HANDS AND BLESSED THEM

March, 1940



## For the Easter Season

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730

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## ANNUAL MEETINGS

1940

Are you interested in Addresses and Papers which were given at the Annual Meetings of the International Council of Religious Education, February 5-10, 1940?

Many *Journal* readers are interested in such addresses and papers.

Included this year are addresses on such themes as Population Trends and Christian Education, the Modern Family, Public Education and Religious Education, The Psychological Conflicts of Adults, The Teacher and Theology, and so on.

These have been given by prominent leaders, such as Dr. O. E. Baker, of the United States Department of Agriculture, Professor E. W. Burgess of the University of Chicago, Dean Luther A. Weigle of Yale, and many others.

Those interested are asked to write to the International Council for a complete list. The Addresses and Papers are being supplied in mimeographed form at 10 cents each, postpaid.

Members of the *Professional Advisory Sections* who were not able to attend the meetings this year will be especially interested in seeing this list.

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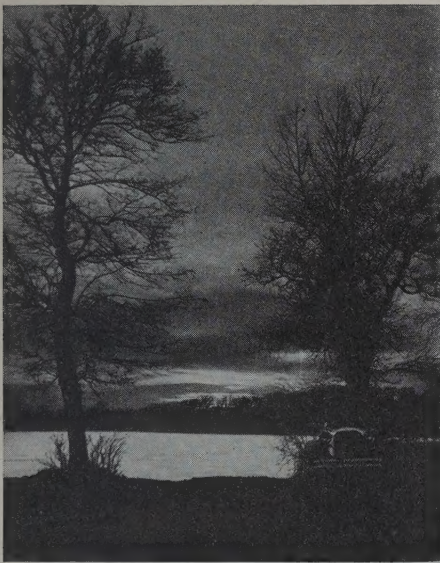
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# International Journal of Religious Education



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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

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P. A. J. Dagnan-Bouveret (French 1852-1929)

"LES DISCIPLES D'EMMAUS"

Courtesy of Carnegie Institute, Pittsburgh

## "Christ and the Disciples at Emmaus"

*Painted by* PASCAL ADOLPHE JEAN DAGNAN-BOUVERET

*Interpretation by* CHARLES ARTHUR BOYD

THAT FIRST Easter evening in the little village of Emmaus is pictured here in vivid, almost startling style. This French painter, Dagnan-Bouveret, by remarkable skill in the use of composition, color, and chiaroscuro commands our attention and fastens it on that central figure.

It is a familiar story which he tells, but he has significantly chosen the climactic moment. As the sunset light floods this balcony there comes to the Two Disciples the great revealing experience—"and they knew him!"

Partly because this painting is not as well known as many of the Easter portrayals, partly because it demands study rather than mere enjoyment, there is need to pause for a careful, thoughtful scrutiny of every part. Study the differences in these Two Disciples—in age, in attitudes, in appreciation of this revelation. Is the man on the left one of those "I-must-be-shown" natures? There is no questioning at all in the mind of that other, who kneels with hands clasped in adoration.

Why did Dagnan-Bouveret paint the Christ somewhat

less clearly than he did the other figures? It will be very profitable to compare this Christ with Titian's, Rembrandt's and L'Hermitte's paintings of this same scene. A striking difference will be noted in the Christ portrayal. Compare also this picture with Giradet's "Walk to Emmaus." These two French artists of the nineteenth century seem alike in revealing to us a new and Risen Lord, triumphant over all the limitations of humanity, yet recognizable, close, intimate and understanding!

What of those other figures in this unusual painting? That woman there on the left, interrupted in her serving of the supper? And those three on the right there? Did Dagnan-Bouveret follow here that centuries-old custom of painting the donors of a painting into it as witnesses of the scene? Or, is this possibly a painting of the artist himself with his wife and daughter? And is he hinting, by this use of contemporary figures, something of the personal significance of this story—the revealing to each of us of the Risen and Radiant Christ?





# EDITORIALS

## *Let Us Nail This Lie!*

WE HEAR many lies these days, but none more disturbing than those being told about our fellow-citizens, the Jews. Here is one that many of our readers have heard and we are going to give them a hammer of facts with which to nail this lie once for all.

It is stated often by people who merely repeat slanders they have heard from someone else equally careless of facts, that the Jews control the newspapers of America and thereby mould public opinion to their own ends. The facts in this connection are very interesting.

On the board of the Associated Press, a mutual organization representing more than 1300 newspapers, there is not one Jew. A similar situation prevails in the ownership of the United Press. The International News Service is owned and controlled by William Randolph Hearst, who, of course, is not a Jew. The above three are the great newsgathering organizations in the United States.

Again, there are, according to the last International Year-book of *Editor and Publisher*, approximately 916 daily newspapers in 544 cities of over 15,000 population in the United States. Of these only 33 newspapers, which is three and one-half per cent of the total number, are owned or controlled by Jews. One of the 33 is the *New York Times*, which no one could well accuse of being biassed in favor of any one religious group.

The above facts are vouched for and made available through the Federal Council of Churches. We are glad of this opportunity to share in passing them on for the double process of refuting lies and setting forth truth that is the responsibility of all who believe in good will among men.

## *An Interesting Record*

A CERTAIN church school officer, with a commendable itch for statistics, took a look recently at the term of service of the teachers and officers in his school. The results proved one of the most interesting items in the reports at the annual meeting of the church.

In a group of thirty-five such volunteer leaders it was found that their average term of service in that church was five years, eight months, and that they had served, on the average, in that church school and elsewhere, a total of eight years, two months each. One person had a total of twenty-eight years, one of twenty-three, two others of twenty each, two of eighteen each, and six others of ten or more. Only three had taught as little as a year or a year and a half, and nine were in the two or three year group.

These thirty-five people had worked in the church school a total of 286 years, a period of service which, if performed by one person at a time, would have reached back to the days when Indians roamed over the present site of the church and Cromwell, as Lord Protector of England, took the place

of His Majesty to his loyal subjects in the American colonies.

This looks to us like a significant record. It is significant because people in this church testify that it is among the people of long service that the best workers are found; significant because these people serve the church school in spite of the many distractions of a community that has a multitude of organizations; and significant because these people are an impressive demonstration of the fact that Christian education is a lay movement.

We wonder if there are other schools with a record as good as this, or a better one? We would be glad to hear about them.

## *The White House Conference on Children and Religion*

THREE White House Conferences on children, at about ten year intervals, have been held. The third came in January this year and dealt with Children in a Democracy. Reports of the conference are now being circulated and much will be heard of them in the next few months. We are concerned just now with the significant statement prepared by the Conference on "Religion and Children in a Democracy." The section on this theme was well attended and of great interest. Protestants, Catholics, and Jews shared in it and the report is a product of their joint labors.

The report takes account of the ominous fact that approximately one-half of the children and youth of America receive no formal religious instruction, yet it is pointed out that religion is one of the fundamental essentials of the preservation of a democracy. Teaching religion to the youth of the land is termed "an unsolved problem," a problem which is defined thus: "how to utilize the resources of religion in meeting the needs of children without in any way violating freedom of conscience or the principle of separation of church and state." The Conference affirmed that personal and social integrity is even more vital to democracy than physical fitness, technical efficiency, and mental development, and added, "The child needs to have a conviction of his own intrinsic worth as a person and also a conviction that he has a significant and secure place in a rational and moral universe. Whatever else we may help the child to achieve in the fulfillment of his needs, we have not met his greatest need until we have helped him to build a practical philosophy of life. . . . Historically man has achieved this end chiefly through art, philosophy and religion."

How can this need be met? What can be done? The report makes several proposals.

First, it points out that primary responsibility for religious development of children is placed with parents. Religion is regarded as a matter of family heritage, each



child being "introduced to the religious inheritance of the particular religious group into which he is born, as he is introduced to his mother tongue and other aspects of his particular culture."

But then, the report raises the question as to how the child's religious needs shall be met as he grows older. Here it grapples with the fact that religion was once a part of the integral education of children in this country, the first schools having been religious schools, and that as a result of several factors, teaching of religion was excluded from the public schools. The statement then reads, "In the historical perspective of more than a century and a half, we reaffirm the principle of American democracy which leaves the Church and State each independent in its own sphere. . . . However, historically it was never intended that the separation of Church and State should deprive children of the resources of religion."

The report then summarizes the various efforts that have been made to meet this situation, referring to the Sunday school, the parochial school, the weekday religious education movement, and other efforts.

The report ends on a hopeful note, as follows: "Fortunately, at the time when we are feeling the urgency of this problem there is a growing sense of common ends which all religious groups are seeking to achieve for their children and youth, irrespective of their particular theological beliefs or church polities. There is also a growing sense of the common ends which the churches, the schools, and the social agencies are seeking to attain. . . . A satisfactory solution will require a critical analysis of the problem in the light of more than a century of experience and a careful weighing of alternatives. It may require the development of new approaches and the exploration of new patterns not to be found in our educational tradition."

## When the Census Taker Calls

WE ARE TOLD that in China enumerations of the people were conducted as far back as 3000 B.C. and in Egypt as early as 2500 B.C. The Romans were addicted to such countings, so gave us the word Census, which means a registration of citizens and their property. The old "Doomsday Book" of England was a part of this same process. The place of the birth of Jesus was determined by the fact that Joseph and Mary had to go to Bethlehem for a Roman enumeration. So, when in April next thousands of census takers sharpen their pencils and start out to take the government's ten-year count of the people in the United States, they will be following in a great human tradition. Such a census as this has many human values in it and lays its own obligations upon Christian people.

This census will set down, of course, the color, sex, age, marital state, degree of education, occupation, earnings and other salient facts relating to each of the 132,000,000 or so of persons in the country. That is a job in itself, but it is not all. This census is to make a study of all the houses in which people live, since this business of the homes of the people has grown in public interest of late. Of the 33,000,000 homes, the census will find out how big they are, how old, of what built, if they have running water, what is used for lights, for fuel, what interest is paid on the ever-present mortgage. The seven million farms will also be queried about, concerning ownership or rental, crops, livestock, fruits, and so on.

Leaders in Christian education can do much to interpret the social meaning of such a thing as this, to show people the folly of narrow criticism, to create a friendly and favorable attitude, and to make it clear that this is no attempt to pry into anybody's private business for any other purposes than the good of the whole people. The fact that any personal item regarding an individual is held in strict and sworn confidence, even from another bureau of the government, should be made known.

The Census Bureau, Washington, D.C., will send any minister who requests it a free copy of the pamphlet, *Background of the 1940 Census*, a mimeographed bulletin so full of interest that this scribbler nearly missed the printer's deadline on this editorial from reading too long in it. It tells the story of a century and a half of census-taking since the first count of 1790, when, of all things, the states in order of population were, Virginia, Pennsylvania, North Carolina, Massachusetts and, fifth, New York. "It is history, brethren, that has made us, and of it we all know so little."

## The Seventeen-Year Cicada

### An Easter Meditation

THE LEAVES did not fall last autumn the same way they always have done.

Here and there on the bare branches, outlined against the sky, there remain clusters of leaves, at the ends of broken branches, that did not fall. Even into mid-winter, rustling in the wind, beaten by the storms, they have not fallen.

It seems at first as if they somehow failed to follow the rhythm of nature and remained alive until now, and that this is why they did not fall.

Last spring, after its long years in the dark earth, the seventeen-year cicada came forth in the Middle West—to round out its cycle of life, to brighten the sky and make music through the nights, and to cut the ends of these branches so that they would in a few weeks break, fall to the earth, and bear to her bosom the eggs of a new generation in this mysterious round of life.

But some of the severed branches did not break enough to fall. They merely drooped—and in their drooping cut their leaves off from the source of life in the flowing sap of the mother tree.

These leaves, still waving aloft against the moonlit clouds, failed to fall, not because they lived, but because they died.

For, the falling of all leaves is but a step in a cycle of life. Only leaves that have fully lived can fall according to the planned ways of nature.

May this not mean, O God of All Wisdom, that what we call the falling of the Leaf of Life in Death is but a step in a larger Cycle of Life?

—P. R. H.



# Meditations

By WALTER RUSSELL BOWIE\*

*Who was this person, Jesus? Dr. Bowie here dwells with reverence and insight on the mystery of God in man. These meditations are especially significant for the Lenten season and will repay more than one reading.*

1 IN OUR MEDITATIONS last month we were endeavoring to see again the human Jesus whom the disciples knew and loved. All Christianity began—and begins again today—in that vital contact. There in the real town of Nazareth, in the midst of a real world, a real man lived; and out of Nazareth he came to move among people whose needs and whose responses were much as ours might be today. Wherever he went, men were stabbed to wide-awake attention, for here was some one so vivid that they could not possibly ignore him. Some were antagonized by the message he brought. Some sensed the danger which his fresh interpretation of life and duty presented to their complacent old conventions. But there were many others who instinctively began to love him. They felt the tremendous magnetism of his personality. So they gathered round him in a comradeship that grew more compelling every day. If any one had asked them why they did that, they might have replied in the words which the Fourth Gospel ascribes to Philip, "Come and see." There was Jesus as he stood conspicuous in the midst of any crowd: Jesus with those eyes of his that seemed to look into the inner secrets of a man's soul and to carry his own light there; Jesus with those strong hands which could be so quick in acts of mercy; Jesus with that high carriage of his head which could be so instantly commanding, but to which a little child would look up with equally instant trust. It was this Jesus that they knew and listened to and loved and learned from. All that they felt about life, and all that they began to feel about religion, had its center there in him.

O LORD Jesus, let me see thee as truly as the disciples saw thee long ago. Open the eyes of my understanding and touch the sensitiveness of my heart. Grant that as I see thee I may learn of thee, that as I learn of thee I may love thee more and more, and that as I love thee I may grow at least a little like thee, so that men may see in me some reflection of the face of Christ. Amen.

2 BUT THOUGH the disciples began with a very near and simple consciousness, they did not end there. They loved Jesus first because of his humanness; but before long they began to realize that there are thoughts which human terms can never express. In Jesus' presence they began to think of God. They became aware that somehow God was near and real. They were not making up any theories. They were simply recognizing an experience. Because of Jesus, life had more meaning than it ever had before—more meaning than they could put into ordinary words. The great facts of life and love can never be put into perfect phrases. But what matters is this: that the men who knew Jesus best had a conviction about him so tremendous that they had to try to express it as well as they could.

Here was one who did for men what they believed was more than any resources even of utmost manhood could do. He did for them what only God could do. And therefore in some unexampled manner God must be in him. They said that he must be Messiah, for Messiah was the highest name that the Hebrew people knew for the divine deliverer whom they had so long expected. They said he must be Christ, for Christos was the Greek name for the anointed one. They said that he was the Son of Man, for that was a name that had come down with mystic splendor from the ancient prophecies. They said that he was the Son of God, because they did not know any better way by which to express the fact that the mind and heart of God himself seemed to draw near in him.

*In the beginning was the Word, and the Word was with God, and the Word was God.*

*In him was life; And the life was the light of men. God was in Christ, reconciling the world unto himself.*

3 IT MUST BE GRANTED, of course, that in the long history of Christian thought, and in the elaborations of theology, much has been said and done which confused the vital character of this faith in Jesus as God in man. It is no wonder that many honest intellects have tried to get rid of calling Jesus God when they saw that calling him this had often resulted in taking his figure away from its most beautiful human contacts and in setting him up like a frozen abstraction in a niche where men did him a perfunctory homage or passed by and left him alone when it came to living their real life.

But, for all that, they would be mistaken. We do not find the real Jesus, the Jesus who has outlasted the centuries, unless we find the Jesus through whose manhood God comes. If we suppose that by minimizing the thought of God in him we can bring him closer to us, we are exactly wrong. What we want to remember is the tremendous saying of St. John, "Now are we the sons of God." Jesus is most truly our older brother, therefore, then he is not only human but more than human, for we are meant to be more than human too. Every single soul is made in the image of God.

*The significance of Jesus which made men find in him their Savior, lay in the fact that he expressed a goodness which was not a lonely human aspiration but which is part of the goodness on which we can utterly depend, the goodness that is the last word in this universe, the goodness that is God.*

4 WHAT LIFTED the earliest disciples into moral and spiritual victory was their realization of a love of God so great that it melted the difference between Jesus and themselves. He was what he was because God dwelt in him and spoke through him. Yes, and there were no limits to the power of God. Therefore, God might fashion in them souls that might begin to be like the soul of Jesus. If his goodness was only human, then they could never attain to it, because the human resources in their own little personalities were too small; but if his goodness was God's goodness, then they could depend on that, and by that be lifted up.

*(Continued on page 31)*

\* Professor of Practical Theology, Union Theological Seminary, New York City.



# Men and Women in the Church

## Separate or Together?—A Symposium

The old Puritan meeting house answered the question by a partition straight through the middle of the building! And that partition persists, psychologically, in many a church to this day. But should it be demolished? The constitution which merged several national boards of one large denomination required equal representation of men and women on the Executive Committee. How about applying the same principle to the local official board? Would that solve or accentuate the problem?

Has male domination of the church's officary driven women into separatist groups to assert their power and leadership? Then why have separate "men's work" when the church itself is "men's work"? Or is men's work a mere imitation of women's work? Prominent leaders in adult work were asked to deal with such questions as these.

IS THE TREND toward strong separate organizations for men and women or toward "liquidating" them in the interests of the church itself? Or is the trend best expressed by a national men's work secretary, "I certainly am for men and women having separate organizations, but co-operating, as Kingdom Builders should, in all their efforts."

The four writers in this symposium are qualified to interpret these trends, and the disagreements among them are not very sharp, as you will see.

### *What Is a Church?*

By HARRIET HARMON DEXTER\*

LET NOT your left hand know what your right hand doeth," has been taken for a slogan by too many churches.

So we have large Men's Bible Classes which are such closed corporations that some members never get outside them into the church service. We have women's organizations so tradition bound that it would be a sacrilege to attend the meeting on Tuesday if you belonged to the Thursday group.

There is also an it's-your-duty-to-attend Annual Meeting which degenerates into a series of reports. Each group puts its best foot forward hoping the shine on the boot will so dazzle the audience that it will not look for any philosophy behind the facts.

Yes, and an Official Board (always speak of them in capital letters) composed of the respected MEN of the congregation. What a blessing to the average church would be the election of one woman to this Board! Although she would be frozen out of existence the men would all die of shock and the church could start with a new pattern for democratic Christian fellowship.

In church organization two basic assumptions make for trouble whenever the "men and women" question is raised. First is the traditional feeling that men are in every way superior beings made to rule. Second, that women do things "in a meek and humble way." Those bewhiskered pomposi-

ties have been accepted as fact for so long that even women half believe them.

The answer to the question of the proper relationship of men's and women's activities in the church must be found in the answer to the question, What is a church? Is it a group of organizations with separate programs, budgets, memberships lists, or is it a fellowship of Christians?

If it is a fellowship then organizations are only means of helping Christianity function in the world. A fellowship would imply that in planning the work of the church the entire membership should be represented, men, women, and young people—not because they are male, female, and youth with certain inherent rights to be defended—but because as members of a fellowship each has a contribution to make to the total program of Christianity.

The high point of the church year should be the congregational meeting—not for reports of dollars raised, books read, and meetings attended—but a time when the church looks at its task for the coming year. The church, men and women, would pledge itself to certain responsibilities, missions, education, social action, benevolences, etc. The total responsibility would be accepted by the church fellowship, not by Ladies' Aiders and Men's Luncheon Clubbers.

Naturally, interests, abilities, time schedules, make it logical that the work be carried out by groups. And who cares if some of them are solely men and others women if that is the best way of accomplishing the task? How easily, though, could lines of demarcation be erased if interest, not sex, determined the personnel of each group!

In national and interdenominational work the same principle operates. Generations of Pauline discrimination against women have perhaps made them a little over zealous for recognition and "places" because they are women. But, we insist, women have demonstrated their ability to organize and execute man-sized undertakings; they merit recognition and "places." Not because they are women. No. But because in the total picture of human relations men and women together must work out the pattern of Christian living.

### *Men's Jobs for Men*

By J. RUSSELL THROCKMORTON\*

THE QUESTION discussed in this symposium cannot be answered dogmatically. There are values, both in men and women's working together, and in their working separately. The point of view which permits both will, therefore, yield results that cannot be realized where either of these two approaches is omitted.

On the side of men's work being carried on separately, we assume these values demonstrated in existing men's organizations and their achievements. Men's work is not an experiment. It is an established phase of church work capable of expansion. It cannot be uprooted without loss.

\* Editor of *The Church Woman* which originated as the organ of the National Council of Church Women and now represents the National Committee on Church Women through which the National Council of Church Women, the Council of Women for Home Missions, and the Women's Committee of the Foreign Missions Conference are working jointly.

\* Until recently Secretary of Adult Work and of the Commission on Men's Work of the Methodist Episcopal Church; now Pastor of St. Paul's Methodist Church, Wichita, Kansas.



But a more basic reasoning needs to be applied to this question. Facing the question realistically, we have to recognize there are some jobs which men consider to be men's jobs. Ordinarily, women are not recognized as sharing in these jobs. We refer here to such work as Chambers of Commerce, the Stock Exchange, Diplomatic Service, Banking, Manufacturing, Politics, etc. We are not arguing whether women would do these jobs better. The fact is that this is man's work and as such, men apply themselves to it without reservation.

Unfortunately, the greater work of the church has not been conceived by men as being their job in the same sense as these activities just named. They are willing to turn over church work to the women and let it go at that. So long as they feel that women can do it, rugged and aggressive men will not seriously concern themselves with it. Develop phases of church work to be thought of as distinctively belonging to men, and there is a possibility of tapping the masculine dynamic that powers industry and science. A moderate amount of serious study will reveal an abundance of such functions for men in connection with the task of the church.

Perhaps a nominal number of the men now in the church could be induced to share in a joint program with women. But great numbers of men in the community, needed by the church and needing the church, will never thus be reached. Their loyalty and enthusiasm to men's affairs and men's civic clubs demonstrate the appeal of the masculine to men.

All of this does not discount the place and value of "mixed" programs or of men attending the same worship service with women. To assume that is to overlook the fact that as a man comes from his most fascinating work with men, he welcomes contact with mixed groups. There are these two sides to his nature and his interests.

Separated activities will call for a strong program to pull these distinctive groups together in some common interests. Their separate programs, likewise, must eventually be tied into the total program of the church.

Build the men's organization and program as strong and distinctive as the women's work of the church has been made. Then devote effort and skill in uniting the two in major projects as the objectives of the church require a united front of men and women.

## *Adult Organizations Meet the Needs of Both*

*By W. C. PARRY\**

THERE ARE two major issues that must be faced in an answer to this question. In the first place should men and women always meet together, and in the second place to what extent should they work together?

The answer to the first question is obvious. Many women can come to meetings in the day time when it is ordinarily impossible for men to attend because of business responsibilities. Some men can attend noon-day meetings and the majority of both men and women can meet on Sundays and in the evenings. Also there are interests which cause men to like to be with men and women with women. Men, ordi-

narily, would not care to spend the afternoon talking about quilts and most women are not tremendously concerned with the mechanical details of the latest farm tractor.

But after all the reasons for meeting separately are listed, we find a much larger list of common interests. Home life, community issues, Bible study, world affairs, missions, church organization, music, recreation, and many other issues are, in these days, of equal concern for both men and women. True some of them, such as missions, have been assumed to be largely for women, but certainly the issues involved in present day missions are not foreign to the normal interests of men—evangelism, teaching, agriculture, healing, and the lifting of social ideals. The real problem is not so much different natural interests but different time schedules and traditional sex organizations.

The matter of different time schedules should not be a barrier to men and women's working together. Any Christian ideal is equally essential to the religious development of both men and women and if it is to be expressed in either personal or social activity needs the best thinking and co-operation of both. The solution of the great issues of life belong to both men and women in today's world and any church organization that tends to divide responsibility on sex lines loses much of its potential strength.

The church that is facing the real tasks of building the Kingdom of God on earth will plan carefully with both men and women. They will agree upon common purposes and a total program of activity. What can be done together will be done together. What can be done better separately because of different time schedules or peculiar aptitudes will be done separately. Each will supplement the other toward the achievement of common purposes and neither will be satisfied to continue separate organizations merely because of sex difference. Men's organizations and women's organizations will give way to adult organizations with men and women meeting separately or together not because of sex but because of convenience and efficiency in achieving the common ideals of the Kingdom of God.

## *Together—Yet Separate*

*By MARY AMELIA STEER\**

SHALL WE invite the men to hear this speaker?" "Shall we give the play at an afternoon meeting of our society, or on a church night, for the whole congregation?" "Shall we take this up with the session and trustees, or handle it ourselves?" Questions such as these indicate the chronic conundrum in the average church: shall men and women work separately or together? The conundrum is not solved by the answer that men and women must work *both* separately and together—yet that is the real and practical answer.

Why must they work separately? The first and most obvious reason is that Mrs. Churchgoer can attend church activities almost any afternoon and sometimes in the forenoon. But Mr. Churchgoer's attendance is limited to evening meetings, or an infrequent luncheon. If the church is to make the most of its members' interest and energy, it must provide activities at times when they can participate. Another necessity for separate activities is the undeniable

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difference between men's and women's aptitudes which reflect the disparity between their respective activities and training over countless generations. Mrs. Churchgoer would be a far greater asset to the Hospitality Committee than to the Board of Trustees—and the ladies are not yet urging Mr. Churchgoer to join their Executive Council! The final factor in separating men's and women's church work is the existence of long-lived organizations, particularly those for women, with a distinguished history of service and a significant volume of work now in process, demanding continued support. If Mrs. Churchgoer's interest in and gifts to a certain phase of the church's national work will be interrupted by a change in her affiliation within her home church, beware of the change! In this case the end is more important than the means.

All these reasons for the separation of men and women in the church are valid. Yet, men and women must also work together in the church. Why? Primarily, there is the danger of over-organization, of diffusing among several groups that loyalty which should be given to the church itself. The church has already slipped into that pitfall. If the present numerous divisions among adults in the church did not exist, they would have opportunity for greater fellowship in mutual service, and no artificial distinctions would be created between them in their church life. A second, and perhaps more important reason for their working together is that "in union there is strength." What it would mean in the life of the average church if men's and women's groups shared intelligently in their plans and activities, working unitedly in their common endeavor!

Thus, men and women must, to a degree, work separately within the church. They must also, to a degree, work together. The final question is how to do both? In its briefest form the recommended principle might be: not consolidation but coordination. To effect this, an over-all representative authority must act as coordinating body. In some churches, the Adult Work Council or Committee performs this function; consisting of representatives from each adult organization and group, it meets regularly and frequently to review programs and policies of the various groups and to lay plans for joint activities. The hurried supervision of a busy pastor is not sufficient, and the casual approval of the official governing body of the local church is likewise unequal to the task.

A further elaboration of the general principle is this: do nothing separately which can be done together. Following such a policy, the Adult Work Council of a church would find more and more activities to which both men and women should be invited. In time the separatist tendencies of existing organizations might be removed, and separation itself reduced to the least possible degree.

### A Kit for Adult Workers

THE FOLLOWING seven bulletins on adult work, published by the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois, are valuable for all leaders in adult work: 402, *Adults in Action*; 403, *Group Work with Adults*; 404, *Personal Religious Living*; 405, *Christian Action on Social Problems*; 410 *Learning for Life—Guided Study Program*; 412, *Schools in Christian Living*; 415, *Young Adults in the Church*. These bulletins are 15 cents each, or \$1.00 for the seven, to one address.

## Where Are the Facts?

ANNOTATED lists of sources giving facts from various points of view on current public issues.

### HEALTH

*Educating for Health*, by Frank Ernest Hill, 1939, American Association of Adult Education, New York. 225 pp. A study of programs for teaching adults healthier living.

*Public Affairs Pamphlets: Toward a Healthy America*, by Paul deKruif; *Who Can Afford Health?* by Beulah Amidon; *Doctors, Dollars, and Disease*, by William T. Foster; *The Fight on Cancer*, by Clarence C. Little; *Behind the Syphilis Campaign*, by Philip S. Broughton; *The Problem of Food*, by Jennie I. Rowntree. Public Affairs Committee, New York, 10 cents each.

*Government Bulletins: The Nation's Health*, discussion at National Health Conference, 1939; *The Need for a National Health Program*, 1939 report of the Technical Committee on Medical Care; *Toward Better National Health*, 1939. Government Printing Office, Washington, D.C.

*Statistical Bulletins*, Metropolitan Life Insurance Co., New York.

*Health Security for the Nation*, by John Kingsbury, League for Industrial Democracy, 112 E. 19th St., New York. 15 cents.

*Legal Aspects of Socialized Medicine*, by Louis A. Warsoff, Contemporary Law Pamphlets, 1939. 100 Washington Square, New York. \$1.00.

### CRIME

*Crime*, by Nathaniel Cantor, University of Chicago Press, 1938. 49 pp. 25 cents. Illustrated discussion material.

*Crime*, Building America, Volume 4, No. 2, Society for Curriculum Study, Inc., 425 West 123rd Street, New York. 30 cents. Profusely illustrated.

*What Makes Crime?* by Winthrop D. Lane, Public Affairs Pamphlet, 1939, New York. 10 cents.

*Uniform Crime Reports*, issued quarterly by Federal Bureau of Investigations. Government Printing Office, Washington, D.C.

### COOPERATIVES

*Cooperatives in the U.S.—A Balance Sheet*, by Maxwell S. Stewart, Public Affairs Committee, New York, 1939. 10 cents.

*In Business for Service*, by James Myers. 5 cents. An interpretation of the religious implications of consumer's cooperation; *Cooperatives and Peace*, by Harold E. Fey. 5 cents; and *A Tour of Nova Scotia Cooperatives*, 20 cents. The Cooperative League, 167 W. 12th Street, New York.

### RURAL

*Rural Life: The Land and the People*, a reading list; and *Rural People and the Church*, by Thomas Alfred Tripp, *Social Action*, May 1939, New York. 15 cents.

*The Agrarian Revival*, by Russell Lord, American Association of Adult Education, New York, 1939. 235 pp. A study of agricultural extension programs.

*Shall We Continue to Restrict Agricultural Production?* America's Town Meeting of the Air Bulletin, January 1, 1940, Columbia University Press. 10 cents.

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# Christ Is Risen!

## Poems Arranged for a Verse Reading Choir

By MARY GWEN OWEN\*

### Easter

SOLO:

"For lo, the winter is past, (*Softly at first*)  
The rain is over and gone; (*Build in volume*)  
The time of the singing of birds is come (*Build*)  
And the voice of the turtle-dove is heard in the land."  
(*Proudly*)

UNISON:

For lo, the winter is past,  
The rain is over and gone, (*Slowly at first*)  
The snow on the mountains is melting,  
The rivers break forth from the ice; (*Brighter, more power*)  
The cold of the winter is past. (*Build*)  
The valleys awake from the snow (*Slowly, distinctly*)  
The pine and the cedar and the broom, (*Triumphantly*)  
For lo, the winter is past. (*Slowly*)  
The rain is over and gone, (*Call it out*)  
The stream breaks forth into laughter, (*Build*)  
The waters rush down from the hill, (*Faster*)  
The wind on the mountain subsideth, (*Quietly*)  
(*Pause*)  
The wind in the valley is still. (*Quietly and firmly*)

SOLO:

"The flowers appear on the earth,  
The time for the singing of birds is come."

UNISON:

The time for the blooming of flowers is come.  
The time for the singing of birds,  
The earth cries out in its joy; (*Cry out*)  
The flower of the tree is in bloom,  
The pine and the cedar and broom.

SOLO:

Out of this world and its beauty,  
Out of the depths of its joy,  
Quickens the old distant pain of the earth—  
The thought of His pain through the night—  
The deep, dark hours of sorrow, (*Slower*)  
The deep, dark hours of night (*Lower*)

UNISON:

The deep, dark hours of sorrow (*Echo*)  
In the tomb, in the dark, in the night.

SOLO:

Then comes the shaft of the Daylight, (*Amazed*)  
Resurrection from the tomb and the night,  
The prophecy stirring with morning,  
Stirring and rising with the Light.

UNISON:

The pine and the cedar awaken, (*Thrilled*)  
The pine and the cedar and the broom,  
Resurrection is coming! (*Faster*) *Resurrection!*  
From the deep, dark hours of sorrow (*Cry out*)  
In the tomb, in the dark, in the night.

SOLO:

For lo, the winter is past,  
The rain is over and gone. (*Parenthetical*)

UNISON:

The stream breaks forth into laughter, (*Joyously*)  
The waters rush down from the hill, (*Cry it out*)  
The wind in the valley is still.



### The Empty Tomb

CHORUS:

When the first faint flush of dawn appeared  
On the hill beside the tomb,  
The Maries hurried forward,  
Quick to see his room.

The Maries wept within them,  
Wept so (*Pause*) for his sake, (*Slowly*)  
Wept because the tomb was empty, (*Firmly*)

Because his body was not there.

But his soul had risen quickly (*Faster*)

Leaving only fragrance in the air. (*Brightly*)

Weep not, people standing by his tomb,

Christ is risen for the world of men. (*Call out joyously*)

Rejoice, O people, standing everywhere,

Christ is risen for the world of men.

### Cry It From the Hilltop

SOLO: Arise, Sing, Cry it from the hilltop,

UNISON:

The Christ arose today: (*Crying joyously*)

Arose for man and earth and life,

The Christ arose today.

SOLO: Cry it from the hilltop (*Joyously*)

UNISON: Cry it from the earth (*Answering, echoing*)

SOLO: Cry it from the valleys and the mountains

(*More strength*)

UNISON: Cry it from the seas (*Faster*)

SOLO:

The Christ arose today (*Beautifully, joyously*)

UNISON: O, the earth and the grass

And the tree and the branch and the leaf—

The sun and the stars and the sky—

The whole earth, cry aloud,

The Christ arose today.

\* Department of Drama, Macalester College, St. Paul, Minnesota.



# The Pastor's Educational Opportunity

## Funerals

By CHARLES R. BROWN\*

WHATEVER ELSE the pastor may have in his parish experiences, he may be certain that he will have funerals. People die, and they will continue to die. The saints and the sinners, the church and the unchurched will all die. Then their friends will want some minister to conduct a funeral service.

The true pastor comes to look upon it not as a disagreeable experience to be borne, but as a spiritual opportunity. When death comes to any home, even where the people are irreligious, their hearts are open, tender, hungry for sympathy. When people are bereaved, they are eager to believe in something—they would like to believe in the goodness of God and in a future life. There is nothing jolly about infidelity. No unbeliever ever calls out, "My mother is dead" or "My child is dead" and then laughs out loud. The minister has an opportunity, which nothing but sorrow makes possible, to put himself into personal, helpful relations with all those hearts.

He goes to that home not as the undertaker goes, putting it through in mechanical, perfunctory fashion as part of the day's work. He goes as a man of finer spiritual build, with an open vision for those realities which are unseen and eternal, with ready sympathy for those walking in grief, longing "for the touch of a vanished hand, for the sound of a voice that is still." He can phrase the comfort they crave in a more helpful way than any other man within reach. He uses the occasion as a religious opportunity.

When death comes to a family in his own church, he goes to them at once without waiting to be sent for. The world seems to have come to an end for that family. They can hardly understand why the street cars are running, or the sun shining, or the birds singing. Funerals are common occurrences for the pastor but this may be the one such occasion in twenty years for that family. They are grateful when the pastor comes to them before they have had time to send for him.

The pastor consults even the thoughtless about their wishes regarding the service. They may have no wise preference to express regarding the hymns to be sung or the Scripture passages to be read, but they are grateful to him for inquiring as to their wishes. It helps them to feel that the minister has come to act with them in seeking comfort from a source divine, rather than as a stiff ecclesiastic to perform some rigid ceremony on their behalf.

My own preference is for a funeral service which has in it only Scripture and prayer, with possibly one or two great hymns of the Church, either quoted or sung. Extended, fulsome eulogies seem out of place. Where some ripened saint, who has rendered unusual service, has gone to his reward a few quiet words of grateful appreciation may be fitting. But as a rule, God's word to us in Scripture or in some noble poem, and our words to him in simple, honest prayer, suffice. The service can then be simple, dignified, impres-

sive, not longdrawn out but filled with a comfort which is not of this world.

The Scripture will naturally be chosen with some reference to the particular occasion. There are passages especially suited to the funeral of a child and other passages where the promise has been fulfilled, "With long life will I satisfy him and shew him my salvation." The young minister does well to learn those passages, which he will use, by heart, so that he will not have to use a book. He may be standing at the foot of the stairs or in some other dark place where it will be difficult for him to read. He will utter more sympathetically Scripture which has been lodged in his own mind and heart, and it will seem to those who wait for his words almost like a personal message.

The twenty-third, the twenty-seventh, the forty-sixth, the ninetieth and the ninety-first, and portions of the one hundred and third psalms are most fitting. The gracious promises in the tenth and the fourteenth chapters of John, the best parts of the eighth of Romans, with the finer sentences taken from the fifteenth chapter of first Corinthians, and the vision of "the dead standing before God" in the seventh chapter of Revelation! How much more of dignity and power there is in all these passages than would be found in any eulogistic address!

The prayer at a funeral service had best not be too long—it is not a time for "much speaking." People can keep their heads down and their eyes shut for fifteen or twenty minutes, but it might not be profitable to inquire closely as to what was going on in their minds during the last two thirds of that period. The prayer should be the natural utterance of a deeply Christian heart, the expression of one who walks with God and has already learned to live by the power of an endless life. It may lift that whole company of people into a fresh sense of God's nearness and invest this event we call death with a new and finer meaning.

The pastor's opportunity for Christian education in connection with a funeral service does not mean that he will make it an occasion for the utterance of warnings. The man who uses the moral limitations of the deceased as a kind of horrible example to point a lesson, or to terrify the impenitent, accomplishes nothing of value—he merely sins against good taste and against the will of God, which is always an intelligent good will. It is a time for the simplest sort of thoughtful, kindly Christian speech designed to bring comfort to those who mourn, and a clearer sense of the spiritual values to those who are reflecting upon the end of this earthly life.

The minister will be called to conduct funeral services for bootleggers and drunkards, for suicides and for all manner of moral failures. When the friends of these unhappy people send for him, he goes with a deep sense of gratitude that they are not laying away those they loved as if they were merely burying some dead animal. He is under no obligation to make any moral appraisal of the character of

(Continued on page 16)

\* Dean Emeritus, Yale University Divinity School, New Haven, Connecticut.



# Doing—Learning

## Some Vacation Church School Experiences in Maine

By HELEN ISOBEL NOURSE\*

AND THE ISRAELITES—" Thus was I greeted as I opened the door of a basement room, a combination of a class and work room, where twelve boys were listening to their teacher. Each face was alert with interest and enthusiasm. Mr. Lewis was building up the background for their activity period.

A few minutes later boyish conversation punctuated with pounding was echoing up to the next floor. The class was busy with "A Bible Story in Motion."

Yes, this was purpose-ful pounding!

A box, similar to an orange crate but heavier and larger lay on its side, top uncovered, in a corner of the workshop. Inside, at each end of the box was a large wooden roller. Both rollers were slowly turning, carrying a wide rubber belt, while the soft purring noise told us that the power was being furnished by the small dynamo stationed between the two rollers.

At the work bench several boys were converting a smaller box into a miniature stage, but one without a floor, which would go on top the first box. Others were carefully painting with poster paints the decorative frame that was to finish the stage on the outside. This had been cut with a coping saw from a stray bit of thin wood.

Upstairs in one of the class rooms the class artists were busily—and laboriously—designing the backdrop for the stage and drawing the patterns for the figures of the story. There were camels, shepherds and their sheep, and a draped figure on a donkey. Eventually these would be cut from building board with a coping saw, painted in poster colors, set in small flat bases or standards, and each fastened to the wide rubber belt with a single cleat. Only *one* cleat to allow ease and flexibility as the figures pass off the stage, down, and around the wooden roller—to reappear, if the scenes should be repeated.

A few evenings later, at the closing program, mothers, fathers and friends looked curiously at a miniature stage on a large box, set just inside the chancel.

At the appropriate time two boys stepped into the chancel. One plugged in the electric cord. Suddenly the stage lighted up by two small bulbs, one red, one white, hidden in the upper corners. And as the other lad began to repeat some Bible passages, tiny figures moved slowly across the stage. There were the shepherds guarding their sheep, the stable scene at the birth of Christ, three kings riding along on their camels, and, fleeing into Egypt, was Mary on the ass accompanied by Joseph.



*"Each face was alert with interest and enthusiasm"*

To be sure, one camel had too thin a neck, and some sheep were a bit too fat, but it was boys' work and they were proud of it. The love of using a hammer and making a noise had been put to good use for this equipment has become a permanent part of the church school property so that other boys, and girls, too, may illustrate other lessons on the "Pictures in Motion" machine.

### TWO ALTARS

The Sunday school room was very quiet as the dedication ceremony began. In the small space between the two identical altars set far back against the wall on the platform, stood twelve-year-old George. Before the altars, in a semi-circle, stood the boys and girls of the junior-intermediate department, each holding a lighted candle. George was leading his class in the Dedication Litany they had written for the occasion.

The group returned to their seats and twelve-year-old David took his stand between the two altars. Turning to the Methodist minister he called him by name, addressing him, "In the name of the church vacation school of the Methodist and Congregational churches, I present this altar to the junior department of your church school." The minister came forward and accepted the altar in the name of his church. Then David turned to the Congregational minister and repeated his presentation statement. And in his turn the Congregational minister accepted the altar for his church.

Ten days earlier this same group of boys and girls had been clamoring for something to build with hammers and nails, and for something to sew. The teachers suggested the altars and the children accepted the idea eagerly. The boys could make the altars, the crosses and the candlesticks while the girls could make the altar cloths.

Thus it came about that one morning the Congregational minister stood in the light of the lovely stained glass windows of his church talking to an eager group of boys and girls. He told them in simple language about the origin, the meaning and use of the symbols on the windows.

"That cross and crown . . . what do they mean?" asked one.

"What does the letter A in part of a circle mean?" asked another, pointing to the monogrammed Alpha and Omega.

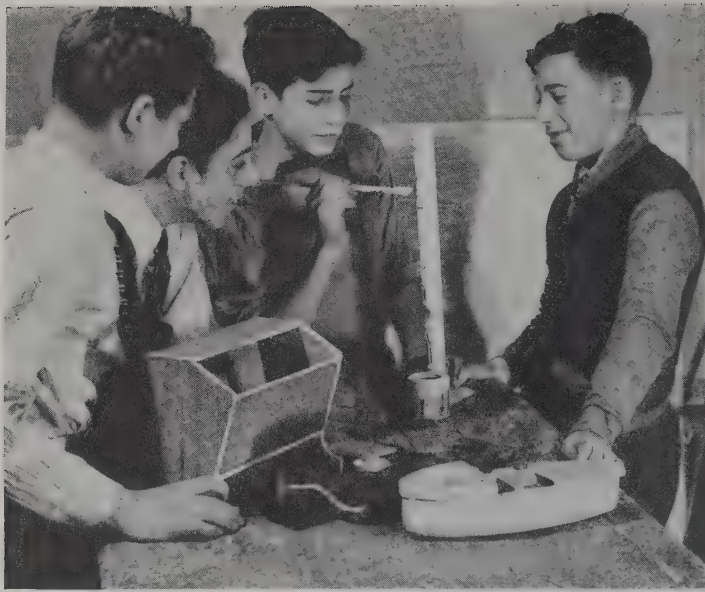
The next period was spent poring over illustrated volumes on church architecture, books on crosses, and pamphlets about the use of green, purple and white altar cloths.

The boys drew their plans for the altars, crosses and can-

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\* Lebanon, Connecticut.





Greene and Greene

*A "natural group" has interests leading to action.*

# Group Work

## *An Introduction for Religious Education*

By HELEN JOSLIN GOULD\*

"Group Work" has now risen to the proud place of having a national association organized for its study and development. It has been referred to in the *Journal* before. Mrs. Gould, wife of the Director of Young People's Work for the International Council, explains the educational principles that underly it and some of its implications for religious education. She speaks out of experience in settlement as well as in church school work.

We present this article on the relation of our teaching to the experience of pupils in a group as one of those on basic problems facing Christian Education today.—Editors

ALL OF SOCIETY is organized into groups—tribal groups, family groups, racial groups, communities, and nations. Man is a naturally gregarious creature, born to work and play with other people. From childhood on he assumes the responsibilities, rewards, and challenge of corporate living. His successes and failures, thoughts, and actions are largely determined by the groups within the society of which he is an integral part. The importance of sound group living cannot be too greatly stressed as the hope of our society. To reach man in the small face-to-face groups in which he reveals himself as a personality—and there to confront him with the basic ideals and values of a Christian society should be the first concern of every social institution. Following that, it is necessary to bend every effort toward the adoption by members of the group of such ideals. When community of interest, mutual respect, co-operation, intellectual curiosity, and social vision start to grow, what great impact and potential force they will have in sound social living!

Group work, a recognized term in the field of social work, in an attempt to establish the philosophy and to develop the techniques of just such a task. Its function is two-fold—to assist in individual and group adjustment and to guide the group and individuals of which it is comprised toward certain social goals. Let us examine these functions further and then explain their possibilities within the realm of religious education.

When the individual appears in society, he finds it necessary for his own personal development and security to acquire status or acceptance within a group. At first he adjusts to his family, then to playmates, schoolmates, and so on, into an ever widening group pattern resembling the concentric ripples on the surface of a lake after a stone has been tossed into it. How the individual adjusts and how well accepted he is within the groups is determined by the nature of his personal development.

To make a contribution at this point, the group worker must possess an understanding of human behavior and the

techniques for its modification. He must seek to discover why certain persons behave the way they do and how he can help them find security, friends, and interests. In addition, he must be endowed with a firmly rooted conviction of the worth of the individual and his right to express himself in society to the extent of his capacities. That which makes group work distinctive is its insistence upon extending the democratic way of life in individual and group behavior.

As mentioned previously, the function of group work is two-fold—to assist in individual adjustment and to guide the group toward certain social goals. Thus the worker cannot be wholly satisfied in leading a group comprised of well adjusted individuals living with one another in democratic fashion. The group process achieves its height when expressed in action. "Group process" is a term used to designate that which takes place when a group meets together. It is not something we can see—though we observe its manifestations in behavior, nor is it something we hear—though we hear the conversations which reveal it. The process is the interaction between members which occurs psychologically and evidences their regard for one another and their sense of unity with the group. If a group worker has become part of this process and has succeeded to some extent in helping the personal adjustment of individuals, it becomes incumbent upon him to channel constructively any expressions and activity spontaneously arising from the group.

The leader has met the group at one level and now seeks to raise that level through introduction of resources and wider interests. The group may live in an area where exist forces opposing the democratic way of life. It is the task of the group worker to make these forces apparent and to furnish resources of knowledge and impetus for action alleviating these conditions.

Recent psychological studies have revealed the importance of the natural group in determining individual attitudes, both personal and social, as being second only to the home. By "natural group" we refer to the individual and his intimate associates in personal relationships—for example, a

\* Evanston, Illinois.



gang of boys and girls, or the so-called "cliques." Such a group affects the individual greatly because of several factors. There is sympathy or reciprocal feeling among group members; they meet with one another frequently and over periods of time; there are mutual interests often leading to action. To take part in the interaction of such a group, an individual member has to "conform"—to take on the customs and attitudes which are the product of the group process. The acceptance of individuals by the group does not remain static, nor does the position of leadership. Both are subject to various influences of environment, security, prestige, behavior, and growth.

The natural group cannot be stressed too much as the agent for the development of character and, as such, an important unit in society. However, a group worker is often unable adequately to contact such an intimate group. His approaches to groups come through the schools, scouts, and similar agencies organized about a definite purpose which may or may not comprise natural groupings. As a consequence, there is considerable effort by group workers to develop neighborhood centers, social settlements, where they can participate with people in the small, powerful, face-to-face groups.

An important adjunct to group work is community organization. Workers in this field attempt to coordinate some of the activities of the church, the school, the Rotary clubs, and fraternal orders to promote mutual understanding and greater strength and facilities in enterprises affecting the entire community. The emphasis in such undertakings on the democratic way of life causes community organization to be basic in making this principle pervasive not only in small groups but throughout the major groupings of society. It is the forward step, the ideal challenging every group worker. The definition of function of this field is akin to that of group work, for in community organization one aims at the adjustment of groups to a point of common interaction—and the direction of groups toward social goals. Thus the figure used formerly of the widening ripples on a lake surface is applicable at this point also—as we can see the extension of group democracy through the whole fabric of society.

With this briefly sketched idea of group work in mind, let us consider it in relation to the field of religious education. Is it possible that the philosophy and techniques developed in settlement house groups and other secular organizations can influence and be correlated with church school education? Of course, the Sunday school class, meeting but once a week, composed of individuals of varying backgrounds and interests, rather delimits the "we" feeling characteristic of natural groups. This limitation, coupled perhaps with a lack of skilled group leadership, is a handicap to be faced realistically.

But is it necessary for the church school to accept these limitations and continue as at present? Is it not possible for the church to draw to it the natural groups of boys and girls within its own neighborhood? This has been done in urban churches—although admittedly there the difficulties are not as apparent as in rural areas. One of the functions of the church is to serve the community and how better could it serve than by giving leadership and facilities to neighborhood groups otherwise unaffiliated with a church?

After a period of orientation and adjustment, these natural groups may be brought within the church school as a class. The benefit to the individuals involved and the neighborhood they represent could be tremendous.

There are positive features also in the cases where the class does not represent a natural grouping. Dependent upon the skill and objectives of the teacher, it should be possible to give each pupil an experience in real group life. Rather than trying to impress his opinions upon others, the pupil may learn to submit his views to a process of group thinking. He may learn to cooperate not only in specific projects but in association with others. He should develop an understanding of his fellows, respect for differences, willingness to forego personal interests and desires for the sake of the group needs and wants. When the group spirit develops, and each class member participates in group activity and projects which arouse his interests and meet his needs, it is quite possible that the class will take on the characteristics of a natural grouping. As the door of the pupil's experience in democratic living widens, so much greater is the likelihood of his functioning democratically in other realms of society.

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## Making Visual Education Possible

THE Central Christian Church of Enid, Oklahoma is one which is developing an all-around program of visual aids in its church work. According to the Director of Religious Education, Mrs. Robert Nester, the church is devoting ten per cent of its budget for religious education to expenses for visual education. Programs are planned well in advance so that films and other visual aids may be ordered in time for use in emphasizing the theme chosen. It has been possible to make large use of the resources which are available at denominational headquarters in the form of flat pictures, slides, and missionary education films. Some pictures have also been rented from the Harmon Foundation in New York.

Visual aids have been used by this church in the vacation church school, in the young people's department of the church school, and the young people's society, in mission study in the junior department of the church school and sometimes suitable films are held over for the evening church service.

One of the chief problems in connection with the use of visual aids, as stated by Mrs. Nester, is the expense of equipment and rental cost of materials. The church is on the right track in including an item in its religious education budget for visual education. Materials for visual education should be classified the same as lesson materials and other supplies for the church school and paid for in the same way. It may at first appear that the cost for these materials is high, but if it be true that they greatly reinforce the effectiveness of our teaching, one may well raise the question whether the high cost is not fully justified.

When it comes to the financing of equipment, it is usually necessary to make some special arrangement for raising the money. This may be done by securing a special contribution or by making some other plans for raising the money. It has seemed to the Committee on Visual Education of the International Council that it would be legitimate to plan programs at which offerings would be taken or for which admission might be charged, if this is done for the purpose of liquidating the cost of projection equipment. It should not be difficult to get the church support for such enterprises.



# We Could Try That!

Are the twelve-year old boys in your church interested in their class work? Do your young people need guidance in leadership? Would your juniors like to

tackle a real job? Are your church parents acquainted with the Sunday school program? Here are some good ideas. What ones do you have to share with others?

## Boys Will Be Boys

To be sure, but when they have the inspiring leadership of a trained teacher who uses progressive educational methods in the public school, they may be the kind of boys of which any church school would be proud. This is the experience of Miss Mildred Thomas, a public school teacher who teaches church school juniors in Winchester, Massachusetts. These twelve-year-old boys are present on time every Sunday because there is always a surprise for them, and they learn from their teacher many interesting things to do. In her travels Miss Thomas has gathered many pictures, and has developed interesting notebooks and scrapbooks which the boys greatly admire. Each boy started a book of his own in which he recorded things of interest to him and his own religious ideals.

At Christmas time the boys wanted to attempt a mural. They insisted on drawing freehand all of the pictures even though their teacher feared for the outcome. However, she states, "I must confess that I was dubious about the angel's faces, wings and a few other minute details, but I tried to be wise and concealed my forebodings and the work progressed unimpeded by me. It emerged a compliment to modern methods of education."

## A Real Job for Juniors

Mrs. Clair Carpenter of Chestertown, New York, reports the following interesting project: "Some of the juniors noticed that the primary children were using adult chairs and tables and having a good deal of difficulty with them. They suggested that the junior department try to provide furniture for the primary department.

"The junior boys and girls prepared and gave at a Sunday evening service a play, 'Sir Tommy's Pilgrimage,' by Dorothy Marie Davis. The play is meaningful and challenging to juniors, had been carefully practiced, and was given quite successfully. As the audience left the sanctuary, a junior boy stood at each side of the door with an offering plate to receive their offering toward the primary department furniture.

"When the junior committee learned the price of tables and chairs in catalogs of church furnishings, it was found there was not sufficient money to buy them. They decided to interview a carpenter in the village to find out whether he could make them more cheaply. As a result of the conference with the carpenter, a very neat, carefully adapted table was prepared, and small pews, the length of the table, were prepared for each side with pew-like chairs for the ends. These were less expensive than chairs and the children decided they were even more appropriate.

"It was the committee's next duty to decide how to paint the chairs and who should paint them. The painting was finally done by the boys and girls themselves."

Mrs. Carpenter points out the following values which this project has yielded. "It interested the juniors in doing something for younger children and also for the church as a whole, before which the play was given. Learning and putting on the play itself had great values. These juniors learned how to work on committees and to manage money which belonged to the group. They learned the cost of church furniture, and their respect for the other equipment of the church was greatly increased. The painting project taught them co-operation as well as some new appreciations in color schemes and skill in using paint. The project lasted several months and called for persistence and patience. This project led to the planning of others."

## Young Leaders Appreciate Suggestions

Mr. Will J. Scott of the Young People's Department of the Third Presbyterian Church, Fort Wayne, Indiana, prepared a neat statement of "Suggestions for Leaders of Evening Meetings" which served as a guide to the leaders. He lists the duties of the leaders, points out a number of things that should not be overlooked, and gives valuable rules of procedure. Such a guide carefully prepared has been a great help in improving their leadership without the adult counsellor's being continually in evidence.

## Church School Open House

The Church of the Redeemer, New Haven, Connecticut, conducted the following open house as reported by Herman J. Sweet, Director of Religious Education:

"For the past two years a part of the program of the Parent-Teachers Committee of the church school has been an 'Open House' held at the church on Sunday afternoon from 4:00 to 5:30. Families gather in the sanctuary at 4:00 for a brief worship service led by the pupils. Pupils are then dismissed to their classes, while parents remain for a brief talk after which they visit the classroom to see demonstrations of handwork, model class sessions, brief programs prepared by the pupils, as class and teacher may choose. A social period follows and tea is served, with chocolate milk for the children. Provision is made for entertaining the younger children while the parents are being served and hostesses see to it that parents meet each other in cases where they are not acquainted, as is almost sure to be the case in any larger church.

"The response has been excellent. Parents seem to like the Sunday afternoon hour and the program. Promotion is done through the pupils and when pupils help to plan and have a part in any program planned for their parents, they are pretty sure to be present with enthusiasm."



# Family Foundations in Youth

By LELAND FOSTER WOOD\*

WHEN A PERSON MARRIES he has already been building his family for twenty years more or less, for his part of the family must be built out of all that he is. His personal contribution is related to a body of ideals that rests upon the experience of generations. Through a slow winnowing process the human mind has come to hold in highest esteem those family ways which work out best. These are its family ideals.

The quality of life developed in any family gets itself handed along from the older to the younger almost unconsciously by a process of participation. It is because of this that people who have come up in good homes usually bear the stamp of their quality and, having been shaped on fine patterns, they tend to perpetuate these wherever they go.

The natural energizer of idealism is love. We naturally want the best for those whom we love. Therefore, husbands and wives seek the best for each other and for their children. Whatever is presented to children with a flavor of love and of joy gets incorporated almost unconsciously into their inner selves. Therefore, one of the first rules for developing character in children is for the parents to be living and winsome illustrations of it. By the sure laws of emotional conditioning an atmosphere of joy will make the home and the things for which it stands lovable to all its members. Apart from love ideals cannot be transmitted effectively however clearly or emphatically stated.

Statistical studies made recently by Terman,<sup>1</sup> and by Burgess and Cottrell<sup>2</sup> throw interesting side lights upon this principle. They show that children from homes in which the parents have been happy together provide a much larger proportion of successful marriages, also that people who in childhood have developed a normal love for parents and for other members of the family succeed better when they come to maintaining love in marriage. Marriageability is to be found in qualities of character and of per-

It is easy to say that the homes of tomorrow are being built today, but in this article Dr. Wood shows just what that means in detailed terms of qualities of life. Then, at the end he shows what parents and church leaders can do toward creating those qualities. Dr. Wood has made a long and close study of this field.

sonality rather than in the more superficial things that make up the glamour of life.

Almost indispensable to a well-poised life is emotional security. This is gained through joy in family relations and through confidence in their enduring quality as over against the fragility of the homes which break or

seem always on the verge of doing so.

What then about children from the latter type of home? Is there no hope for them? While the output of discordant and broken homes has in general not shown up well there is no necessary reason why a resourceful individual should not rise above the sorrows and frustrations which he has experienced in his early life. That sort of person, if he studies all the more carefully the principles upon which personal relations can be made successful and if he analyses the ways that lead to frustration can avoid the latter and cultivate the former. This is why some very happy homes are created by couples whose parents came to domestic disaster.

What are the main points in laying good family foundations? Some of them are suggested here.

1. A family should hold to its best traditions and should cherish these as a major part of its true wealth. They would cultivate family solidarity, appreciation of others, love of children and reverence for personality with a non-exploitative attitude.

2. Closely related is socialization of personality. People whose capacities for friendship have been developed, people who belong to a reasonable number of organizations, and people with ability to adjust together to the same groups make better marriage prospects.

Socialization of personality includes sensitiveness to the good in others and appreciation of their points of view, and it includes ability to enjoy the common things of life in and through fellowship. This does not mean that chameleon-like we take color from our surroundings, but that we develop our own lives in colors that harmonize well.

3. The cultivation of a realistic conception of love is of first importance. Marriages of comradeship hold up better than marriages of infatuation. This does not mean that we must tone



Cy La Tour

*A happy family attends Sunday school*

\* Secretary, Committee on Marriage and the Home, the Federal Council of the Churches of Christ in America, New York City.

<sup>1</sup> Psychological Factors in Marital Happiness, Lewis M. Terman, McGraw-Hill, 1938.

<sup>2</sup> Predicting Success or Failure in Marriage, Ernest W. Burgess and Leonard Cottrell, Prentice-Hall, 1939.



down the brightness of love but that we should connect the emotional outpouring of our lives with normal friendships and with shared activities rather than with the mysterious and the super-romantic. Those marriages succeed better which represent similar backgrounds and long acquaintance.

4. The development of practical competence should go forward steadily. The family offers fine opportunities for the encouragement of such attainments as ability to keep a house, knowledge of the value of money, skill in making both ends meet and ability to hold a job.

5. The family also provides a background for the development of a wholesome understanding of sex, neither prudish nor exploitative. The more sex is directed to exploitative sophistication the more divorces increase. Among all lessons one of the most valuable is to know the relations of sex to love in a higher and more enduring sense. People who are triflers here are less favorable family-building material than are those who keep for the family those experiences which belong to the family alone.

6. Adjustment to life and to God is a way of staking out the widest scope of family experience. The individual and the family need to be integrated into the larger movements for human good. This gives greater depth to our lives and gives us a tie-up with all that is most excellent.

In a plain statistical way Burgess and Cottrell show that attendance at Sunday school is favorable to success in marriage.

"Both husbands and wives who never went to Sunday school or who stopped going before 10 years of age show markedly lower proportion of highly successful and a higher proportion of unsuccessful marriages as measured by the adjustment score. On the other hand, those who continued going to Sunday school until they were 19 to 25 years old, or even older, have a distinctly higher chance than other groups for marital success and a lower chance for failure."<sup>3</sup>

"The husbands who never attend church are the 'poorest' matrimonial risks, those who attend once or less a month 'average' and those who attend two, three or four times a month the 'best.'"<sup>4</sup>

This harmonizes with what has been demonstrated repeatedly that there are few divorces among those who take their religious duties seriously. Religion gives life a larger perspective, makes us more humble and forgiving and provides superb material for high fellowship in its content of thinking, in its practical activities and in the quality of comradeship into which it draws us.

All this yields such practical suggestions for the family as the following: Emphasize the spiritual meaning of life and cultivate reverence. Make much of personality, of family good times, of the cooperative spirit, of good citizenship, and of the blending of the life of the little family into the life of the church. These things will provide happiness insurance for the homes that are and for those that are to be.

Similarly we should notice such practical implications for the churches as the constant need of deepening the spiritual life, of developing a family atmosphere in all church relationships, and of planning the program in such a way that it will make its maximum contribution to family enrichment. In family life as in other matters of great importance young people need the benefit of the best education we can give them. In this education the churches have a vital part and an inescapable responsibility. This can be met by having

sermons, lectures, forums and conferences on the family; by classes for young people, for young homemakers and for parents. The Mr. and Mrs. Clubs and the Mariners' Clubs, the latter so called because they are sailing the sea of matrimony together, are good illustrations of helpful developments. Add to these features the use of the best literature on these matters, the development of pastoral counseling, the support of conferences and summer assemblies in which the family is studied and participation in community programs in this field. Through such procedures any Christian family and any church can do its part in building in youth more securely the family foundations that hold the world together.

## The Pastor's Educational Opportunity

(Continued from page 10)

the deceased, or to express any opinion whatever as to his probable destiny in the unseen world. He is there to make it a service of comfort and of witness to those values which are imperishable.

Here in the New Testament the event we call death is spoken of always as an important, significant experience in life, but never as in any sense the end of life. The Master spoke of it as a sleep. When his intimate friend Lazarus had been ill and had passed away, he said to his disciples, "Our friend Lazarus has fallen asleep." Death is a sleep which comes at the end of what may have been a long, wearisome day. It is a period of rest, of renewal, of reawakening to another, a longer and a brighter tomorrow.

When the Master stood on the Mount of Transfiguration with his three closest disciples, "He spake with them of the decease which he should accomplish at Jerusalem." The word translated "decease" is the old familiar word Exodus, the going out. It looked back to the time when the children of Israel made their "Exodus," their going out, from the land of Egypt and the house of bondage into the freedom and opportunity of the land of promise. Death is a going out into wider opportunity.

The greatest of the apostles is said to have used these expressions in writing that letter to his young friend Timothy. "I have finished my course. I have fought a good fight. I have kept the faith. The time of my departure is at hand." The word he used for "departure" was a nautical term which he had picked up on his voyages around the Mediterranean on those three missionary journeys. It means literally "the unmooring." He thought of himself as a ship tied up at the dock, fretting its sides against the wharf. The hour would come when the Master of the vessel would give the word of command, the cables which held it to the shore would be cast off, and the ship would sail out upon the open sea on its way to the haven beyond. "The time of my unmooring is at hand." Death is a sleep, a going out, an unmooring.

The opportunities which are open to any true pastor in connection with these important events in the life of any home, the wedding, the christening, the funeral, are instantly apparent. He may use them for a genuine work of Christian education. A Christian faith grounded in reason, vitalized by spiritual experience, kept real by being related at every point to ordinary duty, becomes the choicest possession any one can have for the life that now is. It furnishes the only satisfying preparation for the life which is to come.

<sup>3</sup> Ibid., p. 123, 124.

<sup>4</sup> Ibid., p. 125.





"Spring Gaiety," by Margaret Tarrant

Hole, Cushman and Flint

# A Morning in the Nursery Class

By VIOLA M. HOLMES\*

SONNY, Harold, and Eva had arrived with their older brothers and sisters just before the Leader came into the room. The older children went to their own departments. The nursery children took off their wraps and left their offering money in the basket near the door. Eva went to the toy chest immediately, but for some unknown reason, both Harold and Sonny started to cry.

The Leader had planned a field trip for a part of the session, so that the children might see the spring flowers growing in gardens near the church. Because two children were having difficulty in adjusting themselves to the group, it was decided to postpone the field trip so that the children might remain in their own familiar room. The Leader brought out a tray on which she had previously placed tiny flower pots, a package of nasturtium seeds, a pitcher of water, a spoon, a box of soil and a shallow pan. All of the children became interested and came over to the tray which the Leader had placed in the middle of the floor on a rug.

*Leader:* Would you like to use this spoon and fill the little flower pots with dirt?

The children took turns in using the spoon and soon all of the pots were filled. Eva opened the package of seeds at the suggestion of the Leader and gave each child a seed to plant in his pot. The little pitcher from the set of doll dishes was filled with water and each child watered his seed. The pots were set in the shallow pan which contained a little water so that the seeds could "get a drink of water" during the week.

Just as we finished, Joyce came in with a jonquil for the

Leader. The Leader talked about it and then put it in with a vase of tulips which had been previously placed in the room. The children had not noticed the flowers before, but now they talked about them and told which colors they liked best.

*Eva:* We have to get a flower pot for Joyce.

The Leader brought out another pot and placed it on the tray. She suggested that Eva show her what to do.

*Eva* (holding the pot in one hand and taking up a spoonful of dirt in the other): See, you put in the dirt like this. She handed the empty pot to Joyce for her to fill.

*Sonny* (bringing the empty pitcher to the Leader): She has to have some water.

The Leader put some water in the pitcher and gave it back to Sonny to hold until Joyce was ready for it.

*Harold:* Where are the seeds?

The Leader handed him the envelope and he took out one seed and held it until Joyce was ready to plant it.

When the flower pots had been placed in the window, so that the sun would help them to "wake up," the children noticed the picture, "The Shower." They talked about the flowers and the rain. Often they would go back to the seeds and whenever they did the Leader took the opportunity of telling the story:

"The seeds are asleep.

We help God make the seeds wake up.

We give them a drink of water.

We put them in the window where the sun will shine on them.

Someday they will wake up."

(Continued on page 31)

\* Nursery superintendent, Grace Methodist Church, Nassau, New York.



# Wisdom and Vision

## For Ministers, Teachers, and Worship Committees

### How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lessons for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

### Christians as the Soul of the World

CHRISTIANS are not distinguished from the rest of mankind either in locality or in speech or in customs. For they dwell not somewhere in cities of their own, neither do they use some different language, nor practice an extraordinary kind of life. Nor again do they possess any invention discovered by any intelligence or study of ingenious men, nor are they masters of any human dogma as some are. But while they dwell in cities of Greeks and barbarians as the lot of each is cast, and follow the native customs in dress and food and the other arrangements of life, yet the constitution of their own citizenship, which they set forth, is marvelous, and confessedly contradicts expectation. They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. They marry like all other men and they beget children; but they do not cast away their offspring. They find themselves in the flesh and yet they live not after the flesh. Their existence is on earth, but their citizenship is in heaven. They obey the established laws, and they surpass the laws in their own lives. They love all men, and they are persecuted by all. They are ignored, and yet they are condemned. They are put to death, and yet they are vindicated. They are reviled, and they bless; they are insulted, and they respect. Doing good they are punished as evil-doers; being punished they rejoice, as if they were thereby quickened by life. War is waged against them as aliens by the Jews, and persecution is carried on against them by Greeks, and yet those that hate them cannot tell the reason of their hostility.

In a word, what the soul is in the body, this the Christians are in the world. The soul is spread through all the members of the body, and Christians through the divers cities of the world. The soul hath its abode in the body, and yet it is not of the body. So Christians have their abode in the world and yet they are not of the world. The soul

which is invisible is guarded in the body which is visible; so Christians are recognized as being in the world, and yet their religion remaineth invisible. The flesh hateth the soul and wageth war with it, though it receiveth no wrong, because it is forbidden to indulge in pleasures; so the world hateth Christians, though it receiveth no wrong from them, because they set themselves against its pleasures. The soul loveth the flesh which hateth it, and the members; so the Christians love those that hate them. The soul is enclosed in the body, and yet itself holdeth the body together; so Christians are kept in the world as in a prison-house, and yet they themselves hold the world together. The soul though itself immortal dwelleth in a mortal tabernacle; so Christians sojourn among perishable things, while they look for the imperishability which is in the heavens.

—EPISTLE TO DIOGNETUS  
Possibly about A.D. 150

### These Things I Like

I like the simple things of earth:  
A daisy on the lawn,  
A violet by the garden gate,  
A breath of air at dawn.

I like the lovely things of earth:  
A rainbow in the skies,  
A row of purple irises,  
A pair of shining eyes.

I like the solid things of earth:  
A firm and rugged tree,  
A mammoth boulder on the hill,  
A mighty ship at sea.

I like the lasting things of earth:  
A faith that conquers strife,  
A love that brothers humankind,  
A strong and worthy life.

—JOHN C. SLEMP

### The Plowing Song

A growing day, and a waking field,  
And a furrow straight and long,  
A golden sun, and a lifting breeze,  
And we follow with a song.

A guiding thought, and a skillful hand,  
And a plant's young leaf unfurled.  
A summer's sun, and a summer's rain;  
And we harvest for the world.

#### Chorus:

Sons of the soil are we,  
Lads of the field and flock;  
Turning our sods,  
Asking no odds,  
Where is a life so free?  
Sons of the soil are we,  
Men of the coming years,  
Facing the dawn, brain ruling brawn,  
Lords of our lands we'll be.

—From the 4-H Club Song Book

### Confession of Faith

THE FAITH I confess is the faith that the conscious life of the spirit does not terminate with the life of the body; that the physical organism is the shelter or the temple of an immortal life; that death is but the departure of the immaterial intelligence from its material habitation; that when the body returns to dust, as it was, the spirit returns unto God. . . .

"My deepest reason for believing in the everlasting life is my belief in the everlasting love. I am sure that the universe is reasonable. All science rests on that assumption. I am equally sure that it would not be reasonable, if it was not grounded in love. And love is the heart of the universe, is what I mean by God. And because I believe in a God of love, I believe in a future in which life can come to completion, and in which the millions to whom life in this world has been but a melancholy failure may come to their own. . . .

"I believe in the continuance of conscious life after death. I believe that this conscious soul will have after death a form of appearing—that it will be personalized, individualized, in such a form of life. I believe that this form of appearing will be the human form divine in its ideal perfection."

—WASHINGTON GLADDEN

### Prayer<sup>1</sup>

INFINITE Spirit of Life, who art seen in the beauty of bud and blossom in the renewing year, and in the beauty of pure desire and holy aspirations in human souls: make us now to feel the thrill of abundant life that comes to all earth's creatures in the spring. Let the Sun of Righteousness melt the frost of indifference in our hearts; strengthen and revive the barren branches of our lives; cause us to send out buds of confidence and blossoms of cheer; give us to bear the fruitage of service, and the yield of kindly deeds; and in thine own good time ripen thou the harvest for the blessing of all mankind. And when the chill storms come, strengthen us in the assurance that, beyond the time of withering and decay, there await our spirits other seasons of blossoming and fruitage in other fields and gardens of thine infinite dominion as yet unknown, but certain as thy springtide in our souls. Amen.

"WHEN men shall say of me that I am gone, may no one who loves me be betrayed by his affection into words of unmerited adulation of one whose mistakes have been many, whose acts of wisdom few, and whose sole claim to recollection will be the sincerity of his unfulfilled intentions."

<sup>1</sup> D.S., Copyright by the Beacon Press. Used by permission.



# The Redeemer

## A Service of Worship Using Choir and Reader

By EDITH SAMs\*

THE FOLLOWING SERVICE was used most successfully with a choir numbering fifteen. The accompaniment was piano and violin. The church may be arranged as desired, but the cross should be in the center and the reader's desk and light should be inconspicuous. The time for presentation is one hour and a half. This can be cut to any desired period by omissions. If soloists are not available for the Gounod and Handel selections, hymns may be substituted, with a definite effort to preserve the high standard of music throughout. Most of the hymns used are to be found in the new *Methodist Hymnal*; "Knocking," by Root, is found in older song books.

PRELUDE: "Song to the Evening Star," Wagner.

SILENT PROCESSIONAL, during prelude "O Little Town of Bethlehem," Redner, first and third verses. (*Soprano and Tenor with hummed choir accompaniment*)

READER:

Though Christ a thousand times  
To Bethlehem be born,  
If he's not born in me,  
My life is all forlorn.  
O would my heart might be  
A manger for thy birth—  
Thou would'st once more become  
A Light upon the earth.<sup>1</sup>

"O Holy Night," Adam. (*Soprano, Contralto, or Baritone Solo*)

READER: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." "And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." "Incline your ear, and come unto me; hear, and your soul shall live."

"From the Eastern Mountains," Trembo; or "Thou Dids't Leave Thy Throne," Matthews, first and third verses. (*Baritone and chorus*)

READER: "And it came to pass in those days that" "the spirit driveth Jesus into the wilderness to be tempted of the devil." "For he was in all points

tempted like as we are, yet without sin." "Let him who thinketh he standeth, take heed, lest he fall."

"Christian! Dost Thou See Them," Dykes. Tune—*St. Andrew of Crete* (*Chorus*)

READER: "Now Jesus departed into Galilee, and he began to preach, and to say, Repent: for the kingdom of heaven is at hand." "And he came to Nazareth, where he had been brought up; and he entered into the synagogue, and there was delivered to him the book of the prophet Isaiah. And he opened the book and found the place where it was written, The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

"And as he walked by the sea, he saw Simon, and Andrew his brother casting a net into the sea, for they were fishers. And Jesus said unto them, Come after me and I will make you fishers of men. And straightway they forsook their nets, and followed him." "And he went about all the cities and villages, doing good, and preaching the gospel of the kingdom, and healing every sickness and disease among the people, for God was with him."

"At Even, ere the Sun was Set," Jude. (*Soprano Solo*)

READER: "And Jesus said: I am the good shepherd; the good shepherd giveth his life for the sheep. I know my sheep, and am known of mine. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." "He Shall Feed His Flock," Handel. (*Contralto solo*)

READER: "Sing, O heavens, and be joyful O earth; and break forth into singing,

O mountains; for the Lord hath comforted his people, and will have compassion on his afflicted." "Praise ye the Lord!" "Both young men and maidens, old men and children"; "both low and high, rich and poor together." "Rejoice in the Lord alway, and again I say, rejoice," "singing with grace in your hearts to the Lord."

"Rejoice, Ye Pure in Heart," Messiter. (*Chorus*)

READER: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

"I Heard the Voice of Jesus Say," Dykes. Tune—*Vox Dilecti* (*Quartette*)

READER: "Then he took with him the twelve and said unto them, Behold, we go up to Jerusalem." "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "Now a great multitude that had come to the feast took branches of palm trees, and went forth to meet him, and they cried, saying, Blessed is he that cometh in the name of the Lord. Hosanna in the highest!"

"O Thou Eternal Christ of God," Laufer, first, second, and fourth verses. (*Chorus*)

READER: "And when he came near, he beheld the city, and wept over it." "And the disciples prepared the Passover, as Jesus had commanded them." "And he said unto them: Little children, yet a little while I am with you. As the Father loved me, I also love you; abide in my love." "Greater love hath no man than this, that a man lay down his life for his friends." "These

(Continued on page 37)



\* Choir director, First Methodist Church, Clinton, Tennessee.

<sup>1</sup> Adapted from the German of Saxe Holm.





APRIL

# WORSHIP PROGRAMS

## PRIMARY DEPARTMENT

By Phyllis Newcomb Maramarco\*

### A Word to the Leader

The services of worship for the month of April will center around the general theme, *What We Are Doing for the Children of the World*. Quite obviously, this implies carrying the message of Jesus to others through our missionary friends. Let us help the children to glimpse a bit of the joy this message can bring, something of its transforming power. Let us help them to form some concept of the dynamic of the Christian faith, a way of love at work in the world, which is working to bring peoples together into one vast brotherhood. Let us avoid all patronizing possibilities, helping the children, rather, to a desire to cultivate the spirit of Jesus within themselves, too.

With the world "shrinking" daily as it is, this huge neighborhood of peoples allows for an increasing opportunity of becoming a reality. Radio, wireless, airplanes, ocean liners, and the like, all tend to draw countries closer together. Children in the primary department will have had the experience of bringing foreign radio programs into their own living rooms, or collecting foreign postage stamps, or going to school with friends from other lands. War, too, will have been discussed within their presence, and in countless cases prejudices will have been learned from adults in their presence. Almost every article of food and clothing which they use will have had some origin within another land.

Throughout these programs, then, let us keep running a strong current of love and friendliness. Help the children to see that God's love may be working through people everywhere. Help them to see that Jesus' example of God's love at work through people is a universal message, a message of love and good will for a war-torn world. Help the children to want to express this relation toward others and to feel pleasure in its growth.

These programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relation through a common theme, the lessons and the worship programs will both be more effective. Leaders should make use of any such connection they find between these programs and whatever lessons are being used in their schools. The worship programs for this month are related rather closely to the Group Graded Lessons for April on the missionary program of the denomination; to the Westminster Departmental Lessons on "Good Neighbors"; and to Courses I and III, Parts 3, of the Closely Graded Courses of the Graded Press.

\* Supervisor of Elementary Grades, Center Congregational Church, Hartford, Connecticut.

### Activities That May Lead to Worship Experiences

1. Write to your denominational mission board to ascertain ways in which the children's offering may be used in a mission station. Save the offering to help buy some piece of furniture, school supplies, or a picture for a mission school or the missionary's own home. Allow time enough to motivate this giving through real knowledge of the situation. Let the activity cover a period of time.

2. Save the offering for refugee children of devastated countries of Europe. The money may be sent for distribution to the American Friends Service Committee, 20 S. 12th St., Philadelphia, Pennsylvania. Here, too, give the children enough vivid information so there is a real concern for people. Make much use of posters.

3. Ask a missionary on furlough to come and talk informally with the children of the department. Find out about the work in the mission stations, the children of the country the missionary represents, how the people are learning to practice Jesus' way of life, and the like. Aim to develop an appreciation for other peoples.

4. Write to your denominational headquarters for stereopticon slides of mission work among children in other lands. Show them to the department. Emphasize likenesses to our children rather than differences. If possible, show motion pictures of mission work with children.<sup>1</sup>

5. Plan an afternoon tea to raise money for China relief. Help the children to carry out their own program—invitations, decorations, refreshments, serving.

6. Write to the Council of Women for Home Missions, 287 Fourth Avenue, New York City, for information on migrant children. Ask for specific ways in which primary children can be of service.

The leader is urged to prepare all hymns, responses, with the children before going to the worship service each Sunday.

### April 7

WORSHIP THEME: *Who Is My Neighbor?*

#### CREATING AN ATMOSPHERE OF WORSHIP:

Place in the center of worship a picture of "The Sermon on the Mount," by Elsie Anna Wood.<sup>2</sup> (See the programs in the *Journal* for February for details regarding a worship center.) Make use of early spring flowers or plants, placing them on either side of the picture. Place the offering plates on the table ready for use. Have the Bible and other necessary books at hand on the table.

#### PRELUDE: "Nocturne," Mendelssohn.<sup>3</sup>

*Leader:* While the prelude music is being played, let us be studying the picture in the worship center. What kind of thing do you think Jesus is teaching the people who are listening so attentively to him? Can you discover from the picture how Jesus is showing God's love? Can you think of some teaching of Jesus which tells of God's love?

<sup>1</sup> For titles of appropriate films, see *Visual Methods in the Church Curriculum*, International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois, 35 cents.

<sup>2</sup> May be obtained from the Pilgrim Press and Methodist Book Concern book stores.

<sup>3</sup> *Play a Tune*, Glenn, Ginn and Co., 1936. This is an excellent book to purchase to add to a permanent collection.

(Study the picture silently until the prelude is completed. Then share the thoughts aloud.)

HYMN: "Tell Me the Stories of Jesus."<sup>4</sup>  
LEADER: Once a person asked Jesus the question, "Who is my neighbor? Jesus answered the question by telling a story. It is called "The Good Samaritan."<sup>5</sup>

Once a man in the far-away country of Palestine was preparing to go on a long journey. He was setting out from his own home in Jerusalem to travel over a very lonely road to Jericho.

Imagine, if you can, the great excitement in his home that morning. He and his family arose very early to help prepare for the trip. The man thought to himself, "I will go as far as I can before the sun is high in the sky. Then, when it is very warm I can rest by the side of the road."

The traveler's wife prepared a hearty breakfast for him. Milk, small loaves of bread, figs, grapes, and a pot of honey were placed on the table. "Eat well," she said, "for you have a long walk before you. See, I have here some luncheon packed in this small sack for you to take along. You will be very hungry before you arrive in Jericho."

How excited the children were over their father's journey! "Be sure to bring me a little carved wooden lamb," said one. "I have longed for just such a toy for many months."

"I can scarcely wait to hear about the journey," said another. "Who knows, perhaps you will see our cousins in Jericho."

At last the good-bys were said and the traveler started out. How pleasant it was to walk in the cool of the morning. The man saw his friends as they appeared before their houses to go to their shops in the market-place. He saw the mothers preparing to grind the grain for the day's bread. Then as he left Jerusalem, he could hear the shepherds playing upon their pipes in the distant fields. How friendly and peaceful it all was.

Then the road began to grow more and more lonely. It went downhill very rapidly. Great rocks stood beside the hot, dusty road. Then a sad thing happened. Some robbers surprised the traveler, and fell upon him, stealing his money and clothing. It was all a very cowardly thing. The traveler could not defend himself against so many others.

He lay there in the stony roadway, hurt and lonely and discouraged. "If only help would come," he thought aloud. "My wounds need to be bathed and bandaged."

Suddenly, off in the distance, there was the sound of footsteps. Here was help at last! Nearer and nearer they came until a priest came in sight. "O my friend, help me," whispered the traveler. But the priest, thinking of other things, passed by on the other side of the road.

Another long period of waiting followed. It seemed to the traveler an endless length of time. Then, in the distance, there was surely the sound of footsteps again. Slowly, step by step, the footsteps came nearer. At last a Levite came in sight. He was on his way to the temple in Jerusalem.

"O my friend, help me," whispered the traveler again. "I have been beaten and robbed of my clothing and money."

But the Levite, anxious to be about his du-

<sup>4</sup> *Song Friends for Younger Children*, Blashfield, Vaile Co., 1931.

<sup>5</sup> From a course on China for Primary Children to be published by Friendship Press in the Spring of 1940.



ties in the temple, only passed by quickly on the other side of the road.

Another period of waiting followed, this time even longer than before. Then, off in the distance, came the sound of footsteps once more. The traveler listened. Yes, they were surely the footsteps of a donkey. Nearer and nearer they came. Finally, the donkey rounded a bend in the road. A man was riding on its back. The traveler could see by the man's appearance that he was a Samaritan from a neighboring country.

"But a Samaritan will never help a Jew like me," thought the traveler. "Samaritans are despised by Jews."

And then a very wonderful thing happened. The Samaritan jumped down from the donkey's back. He came close to the injured traveler.

"My good friend," said the Samaritan, "how you must be suffering! Let me bathe your wounds with this olive oil. Here, take my tunic and wrap it around yourself. Rest your head on my arm while I help you."

Oh, how good the sweet oil felt. How comforting the Samaritan's kind words were. How friendly his voice was. How pleasantly his eyes shone.

Then, as if this were not enough, the Samaritan did another friendly thing. He lifted the Jewish traveler to the back of his donkey. The Samaritan walked by his side.

"You are to be my guest when we arrive at the inn in the next village," said the Samaritan. "Stay until you are well and strong again. I am so happy that I came your way. It is good to have you for my friend."

"You have been a good neighbor and a good friend," answered the Jewish traveler. "I can see God's love working through you. I thank you from the bottom of my heart."

When they arrived at the inn, the Samaritan said to the innkeeper, "Take good care of my friend. Here are some coins in payment. If there is not enough, I will pay you all that is necessary when I see you again."

What a beautiful story of love and friendship the Jewish traveler would have to tell his family when he returned to Jerusalem!

**MEDITATION:** After hearing this story told by Jesus, let us sit silently and think of who our neighbors are. When would Negroes be our neighbors? When would Jews be our neighbors?

**PRAYER:** O God, thank you for Jesus who showed and taught us about your love at work in people. Lead us to know how to help our neighbors whenever they need our help—in our homes, in school, in our own city, or in faraway lands. May we show them your love. Amen.

*Response:* "If with all your hearts."<sup>8</sup>

**LEADER:** As we bring our service to a close, let us sing together the glorious song our Negro friends have given us. Let us sing it as a prayer.

**HYMN:** "Lord, I Want to Be a Christian."<sup>9</sup>

**BENEDICTION:** May the love of God show in everything we say and do throughout the coming days. Amen.

**RECESSIONAL:** "Bourree," Bach<sup>3</sup>

## April 14

**WORSHIP THEME:** *God's Love Is in People Everywhere.*

**PICTURE FOR STUDY:** "Jesus and the Children," by Tom Curr<sup>2</sup>

**PRELUDE:** "Serenade," Widor<sup>3</sup>

Suggest that the children center their attention on the picture at the front of the room, thinking of such questions as the following: What idea is there in this picture? Would Jesus have liked all races as well as he liked the Jewish race? (Help the children to get the idea that children everywhere may be followers of Jesus and share in his work.)

<sup>9</sup> *As Children Worship*, Perkins. Pilgrim Press, 1936.

**HYMN:** "God's Children Live in Many Lands"<sup>7</sup>

**STORY:** "How the Artist Forgot Four Colors"<sup>8</sup>

**INTROIT:** "Lord, who lovest little children"<sup>6</sup>

**PRAYER:** O loving God, we are happy to learn about the little children from all parts of the world who make up your great family. Help us to think of them as our friends and brothers. Help us to understand each other.

*Response:* "If with all your hearts."<sup>8</sup>

**LEADER:** As we sing our last hymn, let us mean the words we say. Let us sing it quietly and reverently.

**HYMN:** "Good Night Prayer"<sup>9</sup>

**SILENT PRAYER:** Guide the children's thinking in a prayer to share in spreading the love of God and the story of Jesus to other people here and abroad.

**QUIET RECESSIONAL:** Music, "Moment Musicale," Schubert.<sup>3</sup>

## April 21

**THEME:** *Seeking the Best for All Children.*

**PRELUDE:** "Pastorale," Glazunov.<sup>3</sup>

Suggest that the children be studying the words of the hymn, "The Great Round Sun,"<sup>10</sup> on a chart at the front of the room. The words may be printed on heavy brown paper, pieces of window shade linen, or the blackboard. If this hymn is not available, use a similar one which expresses God's love embracing all people.

**CALL TO WORSHIP:**

*Leader:* O come, let us worship and bow down, let us kneel before the Lord our Maker.

*Response:* Praise ye the Lord. Blessed be his glorious name forever;

And let the whole earth be filled with his glory.

**HYMN:** "The Great Round Sun."

**POEM:**

THE CHURCH IS A GROUP OF PEOPLE<sup>10</sup>

THE CHURCH IS A GROUP OF PEOPLE:

People talking with God and sharing their money gifts,

Children sharing playthings with other children; People working in hospitals, and caring for those who are sick wherever they may be, or caring for animals that need to be fed;

People working among the Negroes in Africa where it is very warm, or in faraway India, or on Chinese houseboats, or out West among the Indians; or in Mexico where straw toys are made;

People who are always working to help others to live more comfortably, like the Negroes on cotton plantations, miners, farmers, newspaper boys, and everyday helpers like the milkmen and vegetable men;

Fathers and mothers and children working in the home—drying dishes, making beds, dusting, cleaning house, earning money to buy food and clothing;

The Church is a group of people;

People living Jesus' way of life,

People working together and working with God.

<sup>7</sup> *Song and Play for Children*, Danielson and Conant, Pilgrim Press, 1925.

<sup>8</sup> Found in *The Kingdom of Love*, Carrier. Doran, 1927; or *Missionary Stories for Little Folks*, Applegarth. Doran, 1922.

<sup>9</sup> *Primary Music and Worship*, Laufer. Westminster Press, 1930.

<sup>10</sup> *Thoughts of God for Boys and Girls*. Connecticut Council of Churches and Religious Education, Hartford, Connecticut, 1937. "The Church Is a Group of People," in the same number, is used by permission of the Council.

**STORY:**

POTATO HARVEST<sup>11</sup>

Melissa turned the heavy baby over on its side.

"Turn the baby over," her mother had said as she left; "it makes him flat-headed to be on his back."

Then Melissa went to the stove and stirred the soup. She was not tall enough to stir the soup from the floor. She carefully dragged the mail-order catalogue, put it before the stove, stood on it, and leaned over to stir.

Everyone else was out in the field getting in the potatoes. She could not see them even if she leaned far out the open window. Indeed she did not try to see them, because the house would be far too cold if she opened the window. As it was she had tied her mother's old sweater around her, and her hands were rough and red. It seemed as if she had never been warm, and winter had not even started yet.

She looked again at the baby. He was sleeping. She drew up a rocker before the stove and sat down, rocking gently.

"Next week, maybe," she thought, "we'll go back down to Camden. Then I can go to school again."

She rocked harder.

When she left school last spring, just at strawberry-picking time, the teacher had been reading about the little lame prince. Melissa sighed. She had left school just at the time when the little lame prince had found his magic carpet. He had just been floating out of the window when the strawberries were ripe.

The baby whimpered.

Melissa stopped rocking and held her breath.

The baby whimpered again, then drew a deep drowsy breath and went to sleep again.

In the springtime and in the summer time the family took the baby with them to the fields. They put him under a tree and left him. Then Melissa helped the others. She could pick strawberries and strip a bush of currants. No one was quicker than she at finding the green pods of the peas or gathering tender string beans. Melissa was born with quick hands. Of course, the sun grew hot even in the springtime, and as summer came the mosquitoes were thick over the sandy Jersey fields. Still it was not so bad. There was cool water to drink, and at night Melissa was too tired to do anything but drop into bed.

The potato harvest was the time of year Melissa dreaded most, when the winds blew around the little frame house and she had to stay at home to mind the soup and the baby.

She began to sing a little to keep herself company.

"Sweet and low—

Sweet and low—

Wind of the western sea—"

"I wonder," thought Melissa, "if the wind that goes around this house comes from the western sea. I wonder if it could have been the western sea wind that blew the little lame prince on his magic carpet. I wish I knew what became of the little lame prince!"

Her thoughts wandered to Camden.

Her playmates would be in Miss Mark's room now, 3B. It would be warm in Miss Mark's room, and they would probably be practising songs for Thanksgiving. Maybe they would have a big yellow pumpkin drawn on the blackboard. Probably she, Melissa, would not be in 3B when she got back to Camden. If you leave in strawberry-picking time usually you are not promoted, especially if you cannot get back until after potato harvest. Mary and Alice and Lena, they would be in 3B. Melissa was smarter than any of them. She could read better. Hadn't she stood up in front of everyone and read the story of the little red hen when the mothers came on visiting day? She could write clearer. She could even add up her numbers faster.

"But," she thought in despair, "there's always going to be potatoes and I'll always have to stay for them." And then she sat still in her chair, so still that a mouse came out from behind the clock, heard the tick-tock and ran back again, quite frightened. Melissa was sitting still because she had just asked herself a question.

"Why," she asked, "why do my father and mother have to work so hard and I can't go to school? All the rest of the little girls go to school. Always I must stay home."

<sup>11</sup> From *Child Neighbors in America*, by Elsie G. Rodgers and Dorothy F. McConnell, used by permission of Friendship Press, New York.



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of justice was born in Melissa. "It's not fair!" she said aloud suddenly, and the baby woke up. "It's not fair!" she said as she went to jiggle the baby so he wouldn't cry. "It's not fair!" she said as she stood on the mail-order catalogue and leaned over to stir the soup.

Outside it had grown dark and she heard her mother and father and her brothers coming home from the fields. As they entered she ran to them, the stirring spoon still in her hand.

"It's not fair," she cried, "that all the other little girls should go always into the next grade, and me, I can't go to school at all because of the potato harvest. It's not fair!" And suddenly, to everyone's surprise, she burst into tears. "I did so want to know," she cried as she buried her head against her mother's side, "how the little lame prince came out."

"She's right," said the mother, looking across at the father; "it's not fair that some children can go to school and some can't. Next week we go down to Camden and Melissa goes to school."

"The whole world's not fair to poor people," said the father, "but what can we do?"

"It's got to be a better world when Melissa grows up," said the mother fiercely. "We have to help make it a better world. And one way is to let other folks know what little girls like Melissa are missing."

They looked steadily at each other, thinking how to do such a thing, until Melissa stopped crying and the baby began to whimper and the soup boiled right over on the stove.

**PRAYER:** O loving God, we are saddened by the stories of children who do not have enough to life comfortably and happily. We are glad for those Christian people who are working hard to make their homes and their work pleasanter. Help us to know how to make life happier for those who labor for us. Amen.

Or, read "We thank thee God, for eyes to see."<sup>6</sup>

**RESPONSE:** "Lord, I Want to be More Loving."<sup>6</sup>

**LEADER:** As we close our service of worship, let us sing quietly and with much thought, "Lord, of the Sunlight." When our hymn is completed let us remain standing for a few moments of silence while we offer a silent prayer of thanks for workers.

**HYMN:** "Lord, of the Sunlight."<sup>7</sup>

**A MOMENT OF SILENCE**

**RECESSIONAL:** "Allegretto," Mendelssohn.<sup>3</sup>

**April 28**

**THEME:** *God Is Found in People*

**PROCESSIONAL:** The children will enter their place of worship singing "I was Glad."<sup>6</sup> They will remain standing before their chairs.

**CALL TO WORSHIP:**

*Leader:* O come, let us worship and bow down, let us kneel before the Lord, our maker.

*Response:* All the earth shall worship thee and shall sing unto thee, they shall sing to thy name.  
*All:* Oh, come, let us sing unto the Lord.

**HYMN:** "Lord of All."<sup>6</sup>

**STORY:**

SUNDAY MORNING AT DR. SCHWEITZER'S HOSPITAL<sup>12</sup>

Clang! Clang! A bell was ringing in another ward of the hospital. N'Tsama heard it and stretched himself in his bunk and opened his eyes. Clang! Clang! It was coming nearer. Clang! Clang! Here it was in this very ward. Mendoume, the orderly, was coming through the doorway with the bell in his hand.

He walked through the ward between the two rows of bunks, ringing the bell and calling: "Come! Come to prayers! Come!"

N'Tsama pushed his blanket aside. It was comfortable to lie still, for he was just getting well, but he wished to know more about "prayers." He yawned and sat up, and looked out of the door. A few girls and women were going by on their way to the Sunday morning service.

"Come!" he heard N'Gonde calling from the next bunk. "Come quickly to hear the voice of the box that sings."

"A box that sings! What thing of magic is this?"

"No magic at all. Anyone can learn to make it sing. Perhaps some day Mrs. Russell will show you how to do it."

When he heard this, N'Tsama climbed out of his bunk. He had to put his feet down carefully for each step, as his thin brown legs were not strong enough to be steady.

They were outside the ward now, walking toward the hillside where they could hear the song of the wonderful box. The music was soft and low. To N'Tsama it seemed to say like Mendoume's bell: "Come! Come to prayers! Come! Come!"

Everyone walked slowly as people usually walk to church. The air was hot and still. The water in the river flowed quietly. In the forest behind the hospital there was not even a tiny breeze to disturb the bright green leaves of the trees and vines.

The music grew louder as they came closer to the hillside between the two wards, where the service was to be held. All the people at the hospital who were well enough to be out of bed were gathering there. Some of the women used this place regularly for their cooking. They had their pots hung over little fires, and so could cook their dinners while they listened to the service. Some of the men were mending their fishing nets. It was convenient for them, too, as they kept their nets hanging on the outside wall of the nearest ward, under the roof.

The two boys sat down on the ground. Nearby a mother was washing her baby's hair. The child wriggled and kicked trying to free himself from her grasp, but it was of no use. One brown arm held him tight; the other doused his head with water. The little boy shrieked in anger, but he could not get loose.

His screams were no more disturbing than the racket of the weaver birds in nearby trees, or the bleating of the sheep and goats that wandered through the crowd. Besides all this commotion there was the chatter of Mrs. Russell's two pet monkeys. They were jumping about on the corrugated iron roof of the nearest ward.

N'Tsama and N'Gonde were used to all this. At home in their own village their mothers cooked and their fathers mended nets outdoors. Sheep and goats and monkeys—they were used to seeing them all. Here their eyes were fastened on the singing box. The music was slower now. It seemed as if it might stop at any moment. What was coming next?

Out of the ward stepped Mendoume and Bolingui, another orderly. Between walked the head doctor, the "captain" as most of the people called him. He was a white man, tall and strong. A hush came over all the people when they saw him, for they knew that he was a man of power. The box had stopped its singing. Beside it stood the doctor facing the people. On his right hand stood Mendoume; on his left, Bolingui.

<sup>12</sup> Based on an article by Dr. Schweitzer in "The Christian Century," entitled "Sunday at Lambarene." From *The Pilgrim Elementary Teacher*. Copyright, the Pilgrim Press. Used by permission.

The doctor began to speak slowly, but quite loud. The boys could not understand his words, for he spoke the white man's language. As he went on, Mendoume repeated what the doctor said in one African language; and Bolingui, in another. N'Tsama and N'Gonde understood Mendoume.

The doctor was telling of the word of God, and of Jesus, "the king of our hearts who was sent by God." He told of the words of Jesus to Peter, a fisherman who was his friend. Jesus had told Peter how many, many times people should forgive one another.

Now the doctor was telling a story about a man who forgave seven times in a day.

First some one came to his hut and insulted him, but, when he remembered what Jesus had said, he did not start a quarrel.

Then his neighbor's goat ate the bananas he had intended to have for his dinner. His neighbor said that it was not his goat. This time the man remembered that God had made so many bananas grow that he need not quarrel about that either.

Then another neighbor, who was to sell ten bunches of bananas for him, came to him with the money for only nine, saying that he had received only nine bunches. This time the man remembered how many lies God must forgive him, and so he did not shout in his neighbor's face: "You are a liar."

Later when he wished to light a fire, he discovered that someone had taken the wood he had brought from the forest to last for a week's cooking. He would have liked to search about the neighboring huts for the pile of wood and accuse the thief before the headman. Instead of doing that, he made himself forgive once more.

In the afternoon he looked for his bushknife to take with him to work in his plantation. In its place he found an old knife with a jagged edge. He knew whose knife this was, but he managed to forgive once more and even feel happy about it.

In the evening when he wished to go fishing, his torch was not to be found. By this time he had begun to feel that he had forgiven quite enough for one day, and so he decided to lie in wait for the man who had gone fishing with his torch. But again he thought of Jesus' words, and went down to the shore with a borrowed torch.

There he discovered that his boat was missing. Another man had gone fishing in it. This time the man crept behind a tree to wait for the thief, take all his fish from him, and accuse him before the district officer so that he would have to pay a fine. While he was waiting his heart began to speak. All the long time he crouched behind that tree his heart repeated the saying of Jesus that God cannot forgive us our sins unless we forgive each other. At dawn the other man came back with the fish he had caught, and was terrified to see the owner of the boat waiting for him. But he was not even asked to give up the fish, and this amazed him so much that he left them of his own accord.

And now the man went home, happy and proud that he had forgiven seven times in a single day. Yet if Jesus were to come to his village he would not praise that proud and happy man, but would say that he must forgive seven times more, and over and over and over again, because God forgives people who themselves are forgiving.

The doctor had finished his story. Now he asked: "Do your hearts agree that this word of God is right, or do you have anything to say against it?"

Then all the people shouted: "It is a true word that you speak."

N'Tsama and N'Gonde shouted with them. When every one was quiet again, the doctor asked them all to bow their heads while he talked to God. N'Tsama too bowed his head. Now the doctor was not speaking to the people, but to God, who had sent Jesus to this earth. He was asking God that every one there should learn to be forgiving. When he had finished his words there was a hush over all the crowd. Presently soft music came to them as they sat so quietly. N'Tsama raised his head. The sound came from the singing box.

After the music stopped the doctor shook hands with each of the orderlies who had repeated his words in the African languages, and thanked them. Then he walked back to his house, and the people rose slowly to go back to their own places in the hospital.

(Continued on page 30)



# JUNIOR DEPARTMENT

By Ethelyn Burns\*

THEME: *Carrying the Message of Jesus to the World*

For the past quarter our worship programs have centered around Jesus' life and teachings. Following in natural order comes the amazing work of Christians in expanding the gospel or "good news." Our April programs are built on the contributions of Peter and Paul, of other early Christians like Martin, Ulfilas, Augustine and Patrick, and later of St. Francis to the establishing of Christianity throughout the world.

These programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relation through a common theme, the lessons and the worship programs will both be more effective. Leaders should make use of any such connection they find between these programs and whatever lessons are being used in their departments. The worship programs for this month are closely related to the missionary units found in the Group Graded Lessons, the Westminster Departmental Lessons, and in Course V of the Closely Graded Courses of the Graded Press.

## Materials for Worship

### CALLS TO WORSHIP:

1. O come, let us worship and bow down;  
Let us kneel before the Lord our Maker;  
For he is our God, and we are the sheep of his pasture.
2. The Lord is near to all who call upon him,  
To all who love and serve him.
3. **Leader:** Lift up your hearts.  
**Response:** We lift them up unto the Lord.  
**Leader:** O Lord, open our eyes  
**Response:** That we may see thy wondrous works.  
**Leader:** O Lord, open our lips  
**Response:** That we may praise thee.
4. O give thanks unto the Lord,  
Call upon his name;  
Make known among the people his doings;  
Sing unto him, sing praises unto him;  
Talk ye of all his marvelous work.  
The earth is the Lord's and the fullness thereof;  
The world and they that dwell therein.  
O worship the Lord in the beauty of holiness.
5. All nations whom thou hast made shall come  
and worship before thee, O Lord, and  
they shall glorify thy name.

### HYMNS:

1. "Forward Through the Ages"
2. "The World, Dear Lord, Is Very Large"
3. "In Christ There Is No East or West"
4. "It Makes No Difference East or West"
5. "Faith of Our Fathers"
6. "Just As I Am, Thine Own to Be"
7. "Rise Up, O Men of God"
8. "O Brother Man, Fold to thy Heart thy Brother"

### SCRIPTURE READINGS:

- Matthew 10:7-20. Jesus sends his friends to carry on his work  
Matthew 28:19-20. Go into all the World  
Acts 1:8  
Acts 10—Whole chapter. Story of Peter Working with the Romans

Acts 26—The Story of Paul on Trial before Agrippa (For the Teacher)  
I Corinthians 13—One of Paul's best writings.

April 7

THEME: *The Story of Peter*

LEADER:

What do people do when they suddenly lose a strong leader? What did Jesus' friends do when they had him no longer with them?

The spirit of Jesus filled them with hope and courage. Here were Peter, James, John—all of Jesus' friends. And out there were the people, thousands of them still living in misery, in fear, in poverty, in sickness.

Jesus' friends knew that the kind of teaching and loving-kindness that their beloved leader had revealed could continue to change people into happy, useful men and women. Thousands crowded around the new leaders and praised God that they could hear of the wonders of Jesus' life, his kindness and goodness to people, his great love for God the Father.

Peter, James and John and numbers of others walked closely in his steps, working and teaching in his name. Often they were thrown into prison, brought before the courts, whipped or stoned, but they were glad to suffer for what they knew to be right. They knew that Jesus' ideas were so truly helpful to all people that they must stand all kinds of punishment to be able to carry on. They must have remembered their dear friend's words: "Blessed are those who have suffered for the sake of goodness! The realm of heaven is theirs."

At first Peter and the other friends of Jesus went about the country of Galilee and Judea teaching and preaching and healing only the Jews. How they turned to the other people—the Romans, Greeks and people of other nations—makes an interesting story.

### STORY:

#### PETER'S DREAM

One day Peter sat on the roof porch of a friend. Great tiredness, the warmth of the noon-day sun and the rising smells of cooking food made him very sleepy. Soon he had a very queer dream.

He saw a huge white tablecloth floating down from the sky. On it were all kinds of meats—pork, wild game and other meats that Jews did not then eat, for their customs were very strict.

He heard a voice saying, "Rise, Peter, and eat your dinner."

Peter protested, "No, no. This food is unclean and I have never eaten anything like it."

The voice replied, "What God has cleansed is good to eat."

Again Peter said, "No."

And again the voice replied, "What God has cleansed is good to eat."

This happened three times.

Peter was puzzled by his dream. Suddenly a loud knocking roused him from his thoughts. That same voice seemed to say to him, "There are three men looking for you! Come, get up and go with them."

As he walked down the steps he heard a man say, "We are looking for Peter."

Peter answered, "I am the man you are looking for. What can I do for you?"

They said, "Cornelius, a captain in the Italian regiment, a religious man who worships God and who gives his money to the poor, is very eager to hear from you all that you will tell him about God and Jesus."

Peter with a few of his friends accompanied the three messengers. Cornelius was overjoyed to see him. Expecting him, he had called in a large number of his friends to hear Peter talk. Peter said, "You know that it is illegal for me, a Jew, to meet with you, but God has shown me in a queer dream about food that I must not call any man common or unclean, so I have come. Now I want to know why you have sent for me."

Cornelius answered, "Three days ago I heard that you could tell us about God and we are eager to hear what you have to say."

Peter talked to them. "I see quite plainly that God has no favorites. All who worship him and who lead a good life in any nation are welcomed by him." He told them in a few words of the wonderful life of Jesus. The men leaned forward and listened carefully to every word. Their faces were lit with a strange light of happiness and peace. They believed all that Peter told them. Eagerly they asked to be baptized in the name of Jesus Christ.

This event marked the beginning of Peter's work with people other than Jews. This wonderful old man whom Jesus loved dearly went to all parts of the world then civilized, sharing with everyone the marvelous teachings of Jesus.

April 14

THEME: *The Story of Paul*

LEADER:

The most wonderful and important thing that has happened in the whole world was the life of Jesus with his kind deeds and the good words that he spoke to guide and help men and women and boys and girls. The most important thing that he told people was that God was their Father who made them and loved and wanted them to live always with him.

Certain evil men who were afraid that Jesus would interfere with their ways of making money and holding power finally had Jesus killed, you remember. But his friends who had lived and worked with him for years were certain that Jesus did not die even when he no longer breathed the air, or slept or ate or walked with them. They knew that the real part of Jesus, which was his mind and heart, his love and care, his truth, lived still with them and inspired them and gave them courage.

"We must tell everyone about Jesus," they said.

### CONVERSATION:

**Leader:** Who were some of these people who knew about Jesus and told others?

**Junior Boy or Girl:** Peter, James, John, Matthew, Mark, Mary and Martha and others who had stayed near him, traveled about with him and talked with him.

**Leader:** There was another man who was living not very far away at the same time Jesus was, but who never saw him—except in a kind of dream. Who was this man?

**Boy:** His name was Paul. He was a Jewish scholar and religious leader who lived in a place called Tarsus.

**Leader:** What made Paul want to tell people about Jesus?

**Girl:** Paul had an inspiring sort of dream in which he saw Jesus and became sure that God wanted him to go out and tell everyone about Jesus.

**Leader:** Did Paul tell many people about Jesus?

**Boy:** Paul told thousands of people about Jesus in many cities, towns and villages in the countries around the Mediterranean Sea.

**Leader:** Did Paul travel far to tell the news of Jesus' life and deeds?

**Girl:** He traveled many miles on land and sea.

**Leader:** Was travel easy in those days?

**Boy:** No, it was very hard. There were no trains, aeroplanes or automobiles. Paul had to walk many weary miles, ride on camels or donkeys, and ride in ships which were small and light and not at all like our modern ships.

**Leader:** Was everyone glad to hear about Jesus?

**Girl:** No, many people were cruel to Paul and angry when he told about a new religion.

**Leader:** What were some of the things which happened to Paul as he traveled here and there telling about Jesus and the new religion?

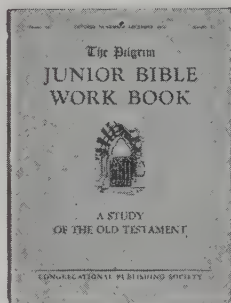
**Boys and Girls:** He had many adventures. He suffered much. He was often hungry, often cold. He was often tired from many labors. Many a night he went without sleep. He was whipped with lashes, which was a way of punishing men who were brought before the courts, as men are fined now.

Three times Paul was ship-wrecked, adrift on the open sea once for a whole day and night. He

\* Teacher, Newington, Connecticut.



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was often in danger from robbers. People tried to kill him many times. Once friends had to put him in a basket and lowered him over a city wall so that he could escape from his enemies.

**Leader:** Was Paul's work successful?

**Boy:** Yes, Paul told the Greeks and Romans and others about Jesus. Many of them believed and organized Christian churches. The people who lived all over Europe were gradually told and our religion grew. Now millions of people know about Jesus Christ and love and worship our God.

### PRAYER:

Father, we thank thee for all noble and unselfish men who have spent their lives in trying to tell others about God's goodness, about Jesus' life and his love for us, and his great teachings. We are

glad to know about a man like Paul, so full of energy, so brave and so determined to pass on the story of Jesus. Father, we pray that we may want to be like Paul and to tell others what we know about Jesus. Amen.

April 21

THEME: *Stories of the Early Christians*

### LEADER:

As the years passed by the great story of Jesus' love and goodness was told by men and women and boys and girls. Men felt that it was so important that all people everywhere should know about Jesus that they would spend their whole lives going about and telling people about him.

A man named Paul was the first of the great teachers about Christ. You remember how he traveled about from one town to another in Palestine and Greece and Asia Minor and finally to great Rome itself.

After Paul's time many other men went about telling the stories of Jesus and explaining the beautiful and good words which he had spoken. This account, which came to be called the gospel or "good news," was spread on up into northern and western Europe where the people were then wild, savage and war-like, worshipping strange fierce gods which they had come to believe in because of the cruel, hard life in the dark forests and caves and the harsh mountain lands in which they made their homes.

### FIRST JUNIOR:

#### THE STORY OF MARTIN

It was now more than 300 years after Christ had walked by the lake shore in Galilee and talked with those who followed him. Two kinds of men were working hard, trying to make Christians of the wild, savage people living in the part of Europe which we now call France and Germany. One group was led by a man named Martin. Martin was an energetic man who knew how to make a speech which would stir those who heard him to great enthusiasm. His eyes would flash as he talked. He seemed never to get tired.

A band of men, inspired by Martin, gathered about him to do whatever he wished, in order to overthrow the old religions, and make people become Christians. These men hated the old religions so much that they became a fighting company who went about actually tearing down and burning up the temples and groves which the people had held sacred to their old gods.

Was this the way to help people to become real Christians, to help them understand the gentle, loving way of life that Jesus had taught?

### SECOND JUNIOR:

#### THE STORY OF ULFILAS

Another group thought that their way was better. And you and I know now that their way was indeed the right way. Their leader was a man named Ulfilas. He was a gentle, kind man, like Jesus about whom he taught. The members of Ulfilas' band were much like their leader. Ulfilas and his friends trudged into the deep, dark forests of the north to carry their message of love and cheer, to persuade the men and women and children to become followers of Jesus Christ and his way of living. In order to teach these people Ulfilas and his men decided that they must learn how to write the language these people spoke. This language had never been written, but these men worked out a kind of alphabet for the language. Then they spent many months translating the Bible into this new, strange language.

### THIRD JUNIOR:

#### THE STORY OF PATRICK

Another hundred years passed. Now we have the story of how the good news about Jesus' life and teachings was carried to the country now called Ireland. It was then Erin.

In the country we call Scotland lived a boy whose father and mother were Christians. The boy's father was a Roman ruler in that part of the country. One day some pirates stole the boy and took him with them to the Isle of Erin. There they sold him to a chieftain who was also the religious leader of the people called Druids.

They worshiped the gods whose spirits they thought dwelt in the great oaks of the forests.

As a slave of the chieftain the boy worked very hard taking care of sheep and pigs. Finally he escaped.

Back in Scotland safe with his family and friends, the boy constantly thought of the people of Erin, of their harsh, cruel beliefs and ways. He knew that if they heard of Jesus who revealed the wonders of God's love they would stop their constant fighting and cruelty to each other and to themselves. The more the young man thought the more he knew that he must go back to Erin and show the people a new and better way. Going back meant almost certain death to him. He would be put to death as a Christian if he tried to lead the Druids from their fearsome pagan religion to Christianity.

His friends tried to stop him, but he would not be stayed. After studying at the best schools and being thoroughly prepared for his work, he set out for Erin with the blessing of the Christian leaders of Scotland. They called him Patrick, which means "father of his people," for he was to become like a father to the Irish chieftains and their followers.

Immediately on his return he went to his former owner and paid the price of his freedom. But just as soon as he started preaching Christianity the Druids were set against him and plotted how they could kill him. But fearlessly he worked and made converts to Christianity. A dramatic event turned the tide in Patrick's favor.

Now the Druids had a very special festival in the spring of the year at about the time we celebrate our Easter. With sacred rites and feasting did they welcome the coming of spring. On the eve of the festival, according to custom, the king ordered that no fire be burning on the island. At dawn the next day a tremendous fire was kindled within the castle gates. But to the great wonder and fear of the king and priests and people a huge blaze roared on the hill opposite the castle. The people were superstitious and believed this was a bad sign. The king ordered Patrick to put out the fire, for it was he who had started it to make the people listen to his message of love and good will. Patrick stood his ground and with great heroism and unwavering faith he won a victory that day over a religion of superstition and fear. The people began to listen to him and to believe what he told them about God's love for them. They in turn told others about Jesus and God.

### FOURTH JUNIOR:

#### THE STORY OF GREGORY AND AUGUSTINE

Years later a man named Gregory walked through the slave market in the city of Rome. He saw some tall, beautiful men and women with strong limbs, golden hair and bright blue eyes.

"Who are these handsome creatures?" he asked.

A man told him, "They come from Britain and they are from the tribe called Angles" (which is an old word for "English").

"How sad that these handsome beings should belong to the Prince of Darkness," Gregory said. By this he meant that he was sorry they were not Christians. "Men and women so beautiful should be called 'angels' instead of 'Angles,'" he said.

Now when Gregory later became the head of the great church at Rome he remembered the people whom he had admired as they stood in the slave market, so he sent forty men, led by a man named Augustine, to England to teach the people about Jesus.

These men were afraid that the people would be unfriendly to them and possibly kill them, but it happened that the king of the place where they landed, which was called Kent, had a Christian wife who had come from France. She urged that the men from Rome be received in a kindly way. An old church, built many years before by the Romans, was given to Augustine and his followers and here was the center of the great work which these good men did to help the people to know about Christ and understand his good words.

April 28

THEME: *The Story of St. Francis*

In all the many hundreds of years after Jesus' life on earth good people kept alive his teachings, but many there were who changed his ideas or who wandered away from his example of living.

But one man, the dearest and most loved person of the Middle Ages, St. Francis, wished to



live just as Jesus lived and to teach others about him.

Francis was born in a little town in central Italy, Assisi, in 1182. Son of a well-to-do merchant, he lived a gay life, spending his father's money freely. But when he was about twenty years old a severe illness gave him time to think. He lost his love for the old life he had been living. His thoughts turned to God and to what he, Francis, could do. He went to the neediest ones, the lepers, the destitute and made friends of them. He spent money lavishly on them. His father, angered at Francis' gifts, tried to stop him, saying that he was insane. Francis gave up his claims to his father's wealth and became poor himself.

At church soon after that he heard the priest read the tenth chapter of Matthew in which Jesus was talking to his friends: "Go throughout the country and preach. When there are sick people, help them to get well. When some are insane with fear and worry, cast away their troubles and help them to be happy and courageous. Share all that you have. Do not take gold or silver with you. Your needs will be provided for."

He soon began to preach in a simple way, and before long a rich fellow townsman resolved to

follow Francis' example—sell his all and give to the poor. Others soon joined them and these joyous converts, free of worldly burdens, went barefoot and penniless up and down the country, telling their new-found message of good news. In joy and song and poverty they worked with the peasants in the fields, the lepers in the asylums, the poor and needy, the rich and powerful. All Italy was turning to them.

By 1217 Francis' followers, the little brothers, as they were called, had greatly increased in numbers. So happy were they in their new found ideas and way of living that they wanted to share them with the whole world. Many of the brothers went to Germany, Hungary, France, Spain and Syria. It was not long before an English writer was telling with wonder of the arrival in his country of these barefoot men, in their patched gowns and with ropes about their waists, who, with Christian faith, took no thought for the morrow, believing that the heavenly Father knew what things they had need of.

Many beautiful stories and legends have grown up about St. Francis. And many of his writings have been passed from generation to generation to us. His "Canticle to the Sun" is very beautiful, [See No. 440 "Devotional Poetry and Praise," in the *New Hymnal for American Youth*.

Paraphrased in hymn, "All Creatures of our God and King"]

This prayer is said to have been written by Francis:

(Read very slowly, pausing for silent prayer)

"Lord, make me an instrument of thy peace,  
Where hate rules, let me bring love,  
Where malice, forgiveness,  
Where disputes, reconciliation,  
Where error, truth,  
Where doubt, belief,  
Where despair, hope,  
Where darkness, thy light,  
Where sorrow, joy!  
O Master, let me strive more to comfort others  
than to be comforted,  
To understand others than to be understood,  
To love others more than to be loved!  
For he who gives, receives,  
He who forgets himself, finds,  
He who forgives, receives forgiveness,  
And dying, we rise again to eternal life.

For further material on St. Francis please refer to the *Pilgrim Elementary Teacher*, June 1938, p. 258, "St. Francis of Assisi," by Emily F. Ellis.

## INTERMEDIATE DEPARTMENT

By Frances Nall\*

April 7

THEME FOR APRIL: *Jesus at Work in Unexpected Places of the World.*

During this quarter the general theme, "Carrying the Message of Jesus to the World," follows closely upon last quarter's study of the life and teachings of Jesus. During this springtime we shall consider how Jesus' message has been carried into the far places of the world.

These programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relation through a common theme, the lessons and the worship programs will both be more effective. Leaders should make use of any such connection they find between these programs and whatever lessons are being used in their departments. The worship programs for this month are closely related to the Group Graded Lessons, the Westminster Departmental Lessons and less closely to the Closely Graded and Improved Uniform Lessons.

**Worship Center.** Place on the altar a large colored copy of Harold Copping's "The Hope of the World."<sup>1</sup> If you have no altar in your intermediate room, use a table covered with a rich drapery and on the wall behind the table hang a lovely tapestry or white material edged with pine on one Sunday, and with spring flowers or leaves for the other three sessions. On either side of the picture place lighted white tapers.

**Planning.** Intermediates like surprises and things new but too many unfamiliar songs and sounds are baffling and often retard worship. It is usually best, after you have discovered a worshipful prayer and offertory response, to use them for several months. A committee of intermediates should plan the worship services for the month correlating them with their lessons. The order of worship should be mimeographed for each pupil or written on the blackboard.

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<sup>1</sup> Order from the Missionary Education Movement, 150 Fifth Ave., New York City.

THEME: *We are Workers Together with God.*

CALL TO WORSHIP:

The Lord is in his holy temple  
Let all the earth keep silence before him.<sup>2</sup>

MOMENT OF SILENCE: "Be still, and know that I am God."

HYMN: "We are Living, We are Dwelling," or "For the Man of Galilee," or "We've a Story to Tell to the Nations."

INTERMEDIATE GIRL: For our worship theme today we have Harold Copping's picture, "The Hope of the World." In this picture we see a curly headed Negro child seated on the grass looking up into the face of Jesus. On one side of Jesus are a Filipino girl and a Chinese boy. On the other side are an Indian girl in her sari and a pink-cheeked white girl listening intently to what Jesus is saying. Why do you think the artist called this picture, "The Hope of the World"?

INTERMEDIATE BOY: I think the artist gave his picture this title because we boys and girls are Jesus' only hope of spreading his message in the years to come. As Anna Johnson Flint<sup>3</sup> says:

Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no tongues but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side.

INTERMEDIATE GIRL: Yes, after Jesus taught his disciples for three short years, he left the whole future of spreading the Kingdom of Love in the hands of his twelve friends. John records Jesus' farewell message to them:

SECOND BOY: (Reads John 14:12-14.)

INTERMEDIATE GIRL: Jesus has kept his

<sup>2</sup> Music in *Church School Hymnal for Youth* and *The Abingdon Hymnal*.

<sup>3</sup> Used by permission of the copyright owners, Evangelical Publishers, Toronto, Canada.

promise and has helped his followers, for Jesus' message has spread from the tiny land of Palestine to every country in the world today. In many unexpected places we find Jesus working through his followers. As Amos advised the followers of God so many years ago:

THIRD BOY: (Reads Amos 5:14-15a.)

PRAYER (by second girl): Dear Father, help us as boys and girls to seek the good in life that we may help to spread Jesus' message to every part of the world.

Prayer response: "Savior, Hear Us, We Pray." Brahms<sup>4</sup>

STORY (told by Intermediate boy):

COLOMBO DISCOVERS AMERICA<sup>5</sup>

Colombo, true to his name, was a great adventurer. There was not a gang hideout in Little Italy he did not know. He had hard fists, a vivid imagination, and ingenuity. He knew how to rule his gang, the Junior 42's, and how to avoid the police. Some day he hoped to be a big-time gangster.

But Colombo was worried. His power was slipping. Two of his gang had been caught by the police and were in reform school. Several others had joined a club at the mission settlement, for its fine gym and swimming pool offered stiff competition. And all the fellows liked the new boys' worker.

Colombo knew he must do something dramatic if he were to win back his gang. Suddenly he had a brilliant idea. Why not pretend to go soft, join the settlement, and then wreck things? This would make him a hero again. He called a secret meeting of the Junior 42's. This was the plan. Colombo would apply for membership in the settlement. The gang would wait outside and bombard the windows, while Colombo did an inside job on the lights. In the darkness the gang could raid the house and start a free-for-all fight. The scheme would be risky but swell fun.

Colombo with his seven brothers and sisters lived in a shack built of gas tins and driftwood down by the river. There, with his drunken father and stepmother jeering at his attempts to clean up, he tried to wash his neck and appear as a gentleman. Then, just after dark with all the gang watching, he walked up to the settle-

<sup>4</sup> Found in *American Junior Church School Hymnal*.

<sup>5</sup> Adapted from the story "Colombo Discovers America" in *Tales from East and West* by Margaret B. Cobb and Ezra Young. Used by permission of The Friendship Press.



ment house and rang the door bell. A tall, athletic young man opened the door. Colombo, by now thoroughly frightened, blurted out, "I wanna join the club."

The boys' leader was unconvinced, "Aren't you Colombo of the Junior 42's?" he asked.

"Yeh, but I wanna join the club. Honest, I'll pay dues and obey all the rules." Colombo gave his best Italian grin.

It did the trick, for the boys' worker opened the door and let Colombo in with this warning: "But remember, one false move and out you go."

Colombo nodded seriously and followed the man upstairs to the club room. The boys in the club were suspicious and one sat near the electric switch, just in case. The business meeting had scarcely begun when the raid started. A brickbat sailed through the window smashing the electric light bulb. In a flash Colombo got into action. Lights went out all over the building. He opened the street door and then the bedlam began. The gang were all over the house in a flash; fighting and wrecking were everywhere.

When the cops arrived the Junior 42's melted into the darkness. The police and boys' worker, with two front teeth missing, searched for two days before they found the gang, in their hide-out under an old warehouse.

At the police station all the gang confessed except Colombo. The police debated whether to send them to the reform school, which would be a long, hard sentence, or let them off easy, which would be a victory for Colombo and a start on a life of crime. They asked the boys' worker, "If you will forgive this gang and take them into your settlement as a club, we will put them on probation to you for three months."

The boys' worker turned to Colombo, "I'll accept on one condition."

"And that?" answered the hard-boiled Colombo.

"That you admit your guilt and come with the gang."

Colombo took a long time to answer. He knew he was beaten and that his gang had deserted him. Besides he liked the new leader and the way he was willing to forgive. Finally, in a voice which sounded far away but was his own, he blurted out, "We was wrong. If you'll give us another chance, mister, we'll never let you down again."

"You're free, all of you," said the police captain, "and see that you keep your promise."

That was ten years ago. Colombo kept his promise and soon was president of the club. Today, if you ring the door bell of that settlement, you would find Colombo, the boys' worker, surrounded by a group of boys from Little Italy. Colombo uses his same courage, imagination, and ingenuity in the organization of boys' clubs at the settlement as he did as a gang leader. He helps other boys to see that they must be loyal to the ideals of Jesus, to truth, honesty, and fair play.

Let us imagine how Colombo's life would have been different if there had been no church settlement and no boys' worker with a forgiving spirit.

**OFFERING** (for church settlements, such as Colombo's): The group singing, "Father, we bring to thee gifts of our love."<sup>6</sup>

**CLOSING PRAYER WITH SCRIPTURE:** Dear Father, may we "hate the evil, and love the good, and establish justice in the gate" [Amos 5:15]. Help us to be friendly and forgiving just as Jesus was. Amen.

April 14

**THEME:** *The Gospel of the Plow.*

**CALL TO WORSHIP:**

<sup>6</sup> From *American Junior Church School Hymnal*.

Enter into his gates with thanksgiving,  
And into his courts with praise;  
Be thankful unto him, and bless his name,  
For the Lord is good.<sup>7</sup>

**INTERMEDIATE BOY:**

Today our theme is: The Gospel of the Plow, or Working with God to Provide Food for All. The people who raise food and the persons who distribute it are working with God. For the first time in the history of the world enough food is grown now, somewhere in the world, for everyone to have enough to eat. But unfortunately we have not yet found a way to get it to the people who need it at the time they need it. In many parts of the world people must go hungry unless they grow food for their own use. And often they need help in learning about new kinds of food and better agricultural methods. God still needs people to work with him to feed the people of the world. The Psalmist describes what God does for us.

**GIRL (reads):** Psalm 65:9-14.

**BOY:** But we find that people have not been interested in helping the poor as Micah, a peasant prophet in the eighth century B.C., says. He blames the civil and religious leaders for the misery of the poor people.

**SECOND GIRL (reads):** Micah 3:1-4.

**BOY:** Amos, who lived about twelve miles south of Jerusalem, left his sheep and went to the city to proclaim the social injustices of that day. Let us notice how modern his message is.

**SECOND BOY (reads from *A New Translation of the Bible* by James Moffatt):** Amos 8:4-8.

**BOY:** Jesus brought good news to the poor for he says:

**RESPONSIVE READING** (girls read odd verses, and boys even): Matthew 23:31-40.

**HYMN:** "Men of the Soil!" (From *The Abingdon Song Book*.)

**STORY** (by an intermediate girl):

Nanki, a brown-eyed Burmese girl, was hungry, and not only hungry now but knew that she and all her family would be hungry for months and months to come. The Paunglaung River had overflowed and washed all their rice down to the sea. Nanki's parents had prayed at the Buddhist temple, but they were still just as hungry.

One day, just as the flood waters were settling back into the banks of the river, Nanki's father came home all excited. A strange man was in the market-place. He said he came from America—wherever that was. He had nothing to sell, nor was he a tax collector, but he had beans to give away. He told the farmers that, if they planted these beans immediately, they would raise a crop and have food for winter. Most of the villagers shook their heads and said that if the rice failed, hunger was the result.

But Nanki's father and a few others decided to try the beans. The young plants grew very fast in the moist river silt which the flood had left on the fields. And just as the stranger, who called himself a missionary—whatever that was—said, the beans ripened by fall. When Nanki's father packed the beans into the ox-cart and took them to market, he received as much money as he would have had if the rice crop had been good. And for Nanki and the rest of the large family there was food.

But even better than food, Nanki's father was much kinder than he used to be. Nanki knew it was because he listened to this stranger who talked about an Oriental, named Jesus, who loves

<sup>7</sup> Music in *Living Hymns*, Judson Press.

everyone. Nanki thought Jesus must be wonderful if one of his followers could be so wise and kind. Soon Nanki, her father and the whole family became followers of Jesus. Soon there was a church where they could worship and then a school where even girls, as well as boys, could learn to read stories about Jesus. When Nanki read what Isaiah said (in Chapter 35:1), "The desert shall rejoice and blossom as the rose," she concluded that the Bible is surely the word of God. That was just what happened to their fields when the missionary brought Jesus to their village.<sup>8</sup>

**OFFERING** (that we may work with God in providing food for the poor, as the missionary helped Nanki's family). The group sings "All Things Come of Thee, O Lord."<sup>9</sup>

**CLOSING PRAYER OF PRAISE:**

Leader reads: Psalm 105:1-4

Girls read: Psalm 104:10-12

Boys read: Psalm 104:13-14

All together: Psalm 104:24.

April 21

**THEME:** *Working for the Good of All.*

**CALL TO WORSHIP:** "Mine house shall be called an house of prayer for all people." Isaiah 56:7.

**HYMN:** "Christ for the World We Sing." (After the first stanza is sung, let an intermediate give this explanation):

This hymn was inspired by the Scripture we just repeated, Isaiah 56:7. The Rev. Samuel Wolcott, a returned missionary from Syria, was attending a state Y.M.C.A. convention in Cleveland, Ohio and saw the motto, which was made of evergreen branches, "Christ for the world, and the world for Christ." After the meeting, as he was walking along the street to his home, he wrote this song. (The group sing the last three stanzas.)

**AN INTERMEDIATE:** Jesus showed us by his life and teachings that he wanted everyone to know of God's love.

**SCRIPTURE** (by three other students):

1. Jesus gave one of his greatest sermons to a poor, unpopular woman. (Let the pupil tell the story of The Woman of Samaria, John 4:7-26.)

2. Jesus was a guest in the home of a despised rich man. (Let the student tell the story of Zacchaeus, Luke 19:1-10.)

3. Jesus tells us in his Sermon on the Mount that his kingdom is greater than riches. I shall read what he says in Matthew 6:28-33. Today we find his followers are forsaking wealth in order to advance his kingdom on earth, such as Chew Hock Hin is doing.

**STORY** (by a boy):

**GREATER THAN RICHES**

Chew Hock Hin's wealthy Buddhist father wanted his son to have the best education possible in Singapore so he sent him to the Anglo-Chinese Mission School. Chew Hock Hin was such a good student that his teacher gave him a Bible as a reward. This made his Buddhist father very angry, but the son replied, "I have read this Bible and I want to become a Christian."

"That would disgrace our family; no member of it has ever become a Christian. You shall not." The father thought the matter settled.

Later, when the father saw that Christianity was influencing the life of his son, he took him out of school and refused to pay his tuition. Because the lad was such a good student the Mis-

<sup>8</sup> Adapted from "The Village of Miracles" by Margueritte Harmon Bro, printed in *More Missionary Stories to Tell*. Used by permission of Missionary Education Movement.

<sup>9</sup> Music by Beethoven in *The Church School Hymnal for Youth*.

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sion School gave him a scholarship. Soon the boy was baptized, and became a Christian.

When his father heard about it, he ordered the boy from home, and disinherited him as a disgrace to the family name. But Chew Hock Hin's mother loved her son. When the father kicked him out the front door, she let him in the back secretly and fed him. Thus he was able to finish his education.

After graduation from the Anglo-Chinese School, Chew Hock Hin got a job in the Ho Ho Biscuit Company, a concern in which his father was principal owner. Chew Hock Hin was such a good business man that he was advanced rapidly. Soon he was given the managership of the Java branch of the company at \$400 a month salary. Now his father was proud of him. But not for long.

Money, power, and prestige did not satisfy Chew Hock Hin. Suddenly, he gave up his fine position and started to study for the ministry. Today he is the pastor of the great Paya Lebar Church in Singapore, where each Sunday he holds three church services, each in a different language—English, Malaya, and Hokkien. He is one of the busiest and happiest men in all Malaysia for he is able to spend all his time telling his people about the love of Jesus. He lives according to Jesus' words, "And why take ye thought for raiment? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

**PRAYER HYMN:** "Dear Lord and Father of Mankind."

**CLOSING PRAYER** (by the leader): Dear Father, help each of us to try to put the love of God and the good of all people above selfish aims and desires. Amen.

**April 28**

**THEME:** *Working with God to Spread His Kingdom of Love.*

**CALL TO WORSHIP:** "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9b.

**HYMN:** "O Zion, Haste, Thy Mission High Fulfilling."

**HYMN** (to be read or sung to tune *Clemm* or 7.6.7.6D with refrain.

(This hymn was written for Leonard Theological College, Jubbulpore, India, by the Rev. C. S. Thoburn.)

Marbled halls of ancient kingdoms,  
Mighty empires passed away,  
Baffled lore and mystic longing,  
Join the cry for life today.  
Open is the door effectual,  
See the multitudes that yearn,  
Reaching up from crushed existence,  
'Tis for life their hearts do burn.

*Refrain*

"Show us Jesus!" Hear the cry of  
Multitudes in thronging mart!  
Send us, Lord, our Pentecost to  
Bear the Cross to India's Heart!

**SCRIPTURE** (to be read responsively—boys odd verses, girls even): Isaiah 40:1-11. (The leader states before the reading: This passage is one of the most beautiful in all Oriental literature. In it Isaiah foretells Jesus' message in an ecstasy of joy, in a glow of hope, and in a certainty of conviction.)  
**POEM** (written in Lucknow City Ashram, to be read by the leader):

Though ruthless power may wield its weapons  
gory,  
We hold ourselves for thee all loyalties above.  
Though storms of hate may rage in empty glory,  
In the splendor of the dawn we see Thy cross  
of love.  
With healing rays it gleams afar,  
And radiates its deathless hope from star to  
flaming star,  
We march with Thee where martyrs trod,  
'Til all the sons of men become the sons of God.  
—JAY HOLMES SMITH

March, 1940



## TALE-BEARERS

have been sought after and acclaimed for centuries—not idle gossip-mongers, of course, but the great tellers of tales. Long before Homer sang his epics, probably around the fires in the first cave-homes, the man who could spin a story was always welcome.

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**STORY** (told by an intermediate):

**RYE TO CALCUTTA, TWELVE THOUSAND MILES**

Everyone in Rye thought the Presbyterian Minister crazy. Why? Because he with his wife and three children decided to go to Calcutta, India, and poverty. Why would anyone want to leave an exquisite church, a comfortable home, an almost embarrassingly large salary, and membership in exclusive clubs to minister to the Anglo-Indian church of Calcutta!

Dr. Carl Bare gave his answer. Although he had one of the finest churches in America yet the needy people of India, among whom he was reared as a son of a missionary, were calling him. When Bishop Chitambar cabled, "Will you come to Thoburn Church?" with scarcely a second thought the Bares cabled back, "Yes."

The Bares found the Thoburn Church the biggest English-speaking congregation in Calcutta. But it also had the biggest problems. Of mixed blood, their church members are not accepted by Europeans, nor Indians. The men have a hard time to find work, and the boys and girls are social

outcasts because they are half English and half Indian. The Bares are helping these economic and social outcasts to love Jesus, and to find their place in Indian life.

The Bares have never regretted their decision to go to India. And the three younger Bares are having the thrill of adjusting themselves to a new life, and of a high adventure for Jesus. As Mark records, Jesus said, "Come ye after me and I will make you to become fishers of men."

**HYMN:** "In Christ There is No East or West."

**PRAYER** (by an intermediate): Dear heavenly Father, we thank thee for Jesus who teaches us that all men everywhere are brothers. Help us to understand what brotherhood really means, and give us the desire to help spread thy kingdom of love to all people. Amen.



# SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Myron Taggart Hopper\*

QUARTERLY THEME: *Carrying the Message of Jesus to the World.*

This theme follows naturally after the one of the last three months which dealt with the life and teachings of Jesus. Reference to incidents and teachings which were used in the services based upon this earlier theme will help make the relationship clear and will make for continuity in the worship life of the group.

THEME FOR THE MONTH: *The Message of Jesus in Social Change.*

## For the Leader

The programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relation through a common theme, the lesson and the worship program will both be more effective. Leaders should make use of any such connection they find between these programs and whatever lessons are being used in their departments. The worship programs for this month are closely related to the Improved Uniform Lessons and to the Closely Graded Courses of the Graded Press. They will also throw interesting side-lights on the Westminster Departmental Lessons for young people and on the Keystone Graded Course for Seniors.

It goes without saying that young people should have a large part in leading these worship services. A good rule to follow is that no part of a service will be given by an adult if there is available a young person who can do it satisfactorily. It goes without saying also that persons using these services should feel free to make whatever adaptations seem desirable.

The services aim to help young people see the need for a more Christian world, the message of Jesus as it relates to the possibility of building a better world, and the method by which it can be built. No attempt has been made to suggest what Jesus' message with respect to specific social problems might be. The services of the preceding quarter, dealing with the teachings of Jesus, gave opportunity for such a consideration.

Care should be taken to see that the service for April 21 is well presented. It should be carefully rehearsed. It is suggested that the Revolutionist and the Demagogue be costumed or dressed in robes. The latter would be best if robes are available. If they are not, the Revolutionist might wear a military uniform and the Demagogue a long black coat and a flowing black tie.

All of the hymns, responses, and instrumental preludes suggested for the services can be found in *The Church School Hymnal for Youth* published by the Westminster Press, 1937 edition, except "Are Ye Able." It is in the *American Student Hymnal*. Reprints of "We Would Be Building," to the tune of Finlandia, can be secured from The Board of Christian Education of the Presbyterian Church, U.S.A., 1125 Witherspoon Building, Philadelphia, at 75c a hundred, 25c a dozen, or 5c a single copy. If this hymn

is not in your hymnal get copies and paste in the cover. You should have it.

## April 7

THEME: *The Need for a Changed Society*

INSTRUMENTAL PRELUDE: "Dear Lord and Father of Mankind" (Play this hymn through softly twice. Just before the second playing is completed have the call to worship given.)

CALL TO WORSHIP:

Open wide the window of our spirits and fill us full of light;  
Open wide the gates of our minds that we may understand thy Holy Will and Purpose;  
Open wide the door of our hearts that we may receive and entertain thee with all our powers of adoration and love.

—Author unknown.

HYMN: "O Beautiful for Spacious Skies"  
LEADER'S COMMENTS:

We have sung of the beauties and wonders of the American continent. It is good that we should do this, especially at this season of the year when the loveliness of spring is all about us. We must not forget, however, that all is not beautiful and wonderful in America, or in any other part of the world. Those whose eyes are open, who have eyes to see, are appalled by the evils and injustices that are everywhere apparent. Let each of us think for a minute of those things in our social order which make abundant living almost if not entirely impossible for many, and then may some of us share with the rest of us some of the things which are called to mind.

SHARED MEDITATION:

Begin this period by having some one, out of sight, sing softly the first stanza of "Open My Eyes That I May See." If this hymn is very familiar it will be sufficient to have it played softly.

After the hymn, members of the department should state briefly and reverently some of the evils and injustices which have come to mind during the brief meditation. If this can be entirely spontaneous save for the introduction by the leader, it will be fine. In most groups it will probably be safest to ask some of the young people to be ready to participate in advance although their participation should not eliminate that of others. They should speak without rising, expressing ideas somewhat as follows:

First sharer:

We live in a world where there are millions who do not have enough to eat and wear. Housing conditions are bad. Little children, and men and women, go hungry and cold. This is through no fault of their own. It is because they cannot find work, or if they do, because they are paid such pitifully low wages. In contrast there are those who have too much of wealth and income for their own good. Some of those who have great wealth become content to live off their income and do not engage in useful activities. They are the "millionaire paupers" who do not do their share of the world's work.

Second Sharer:

In our world millions of men are forced into military service. They are taught that it is glorious to shoot and maim and kill. If they think differently all our vaunted freedom of speech and conscience is forgotten and they are conscripted. Those who raise their voices against such compulsion are called traitors, reds and other such names.

Third Sharer:

Race and class prejudices are rife. The Jews are persecuted in Germany and when people in the United States protest, the leaders of Germany ask what of our treatment of minorities. Do we not have many lynchings? Are not Negroes segregated very much as in the Jewish ghettos of Europe? Do we not have a Japanese exclusion act? Do we not spend eight times as much for the education of each white child in some sections of the deep south as we do for each Negro child in the same area?

Fourth Sharer:

Human life is despoiled for economic profit. Because men can make money by selling it, liquor is legalized. Outside the law men peddle dope and harmful narcotics. Because of graft paid to public officials, illegal gambling goes on, and women in houses of ill-fame solicit without fear of interference by the law. Less obvious, but no less detrimental, are the insidious influence of bad movies which set wrong and false patterns of life which are imitated by growing persons.

LEADER: Jesus would not have it thus.

He would have us build a social order in which men could be freed from the fetters which make it impossible for them to live abundantly. We need only to read his words to realize this. Listen to them. (Read the following: Matthew 5:21, 22; 6:19-21, Matthew 19:16-24, John 10:10 and Matthew 28:19, 20.)

HYMN: "The Voice of God Is Calling" (First two stanzas)

PRAYER: (Pray that the voice of God calling men to build a more Christian world may be heard by all as it speaks through the teachings of Jesus and through the upwelling of our sympathy for those in need.)

HYMN: "The Voice of God Is Calling" (Last two stanzas)

## April 14

THEME: *We Can Build a More Christian World!*

INSTRUMENTAL PRELUDE: "That Cause Can Neither Be Lost Nor Stayed"—*Danish Folk Tune.* (If this hymn is not familiar use "We Would Be Building"—*Finlandia.*)

CALL TO WORSHIP:

Who will build the world anew?  
Who will break tradition's chains?  
Who will smite the power of gold?  
Who will chant the Spirit's gains?

—THOMAS CURTIS CLARK<sup>1</sup>

INVOCATION:

O God, in this hour of worship we ask ourselves whether we are able to work with thee in building a more Christian world. May we come to see the glory of it, and may we come to have the assurance that nothing is more important than sharing such a creative task with thee. Amen.

HYMN: "Are Ye Able"

SCRIPTURE: Matthew 4:18-22

LEADER:

If we did not know the history that followed the incident about which we have just read we would not think it very important. A carpenter's son was simply asking some simple fishermen to follow him, and on the surface that is nothing to get excited about. But because we know the

<sup>1</sup> Used by permission of the author.

\* Professor of Religious Education, College of the Bible, Lexington, Kentucky.



history of what happened we recognize the incident as one of tremendous import, for these simple fishermen, under the leadership of the carpenter's son, set forces in motion which changed a civilization.

This civilization was that of the Roman empire. In many respects it was, like our own, a splendid civilization. In others, like our own again, it was corrupt and immoral. Slavery was an accepted thing and other evils ran riot.

Into this civilization came the Christian religion, borne there by the carpenter's son, the fishermen, and a converted Jew named Saul, who took the name of Paul to show that he was a different man after becoming a Christian. These men were persecuted and ridiculed. Often they were thrown into jail. Tradition has it that all met violent deaths. After them, other followers of the new faith were persecuted. On at least one occasion, the one which called forth our New Testament book "The Revelation," all the power of the empire was directed at exterminating the new faith. But after 300 years this religion conquered the empire and later when the empire disintegrated the head of the religion, the Bishop of Rome, became the center of authority for the western world.

And all of this happened because some simple fishermen and a converted Jew had faith in a carpenter's son and followed his command to "go into all the world." Is it too much to believe then that Christian youth can build a new world?

Who will live to slay the false?  
Who will die to prove the true?  
Who will claim the earth for God?  
Who will build the world anew?

—THOMAS CURTIS CLARK<sup>1</sup>

HYMN: "We Would Be Building"

PRAYER: Of thanksgiving for creative tasks through which we can work with God, and for the assurance that we can do all things through Christ who strengtheneth us, and even greater things. (See John 14:12)

CLOSING HYMN: "That Cause Can Neither Be Lost nor Stayed" (Standing)

April 21

THEME: *How Shall We Build?*

INSTRUMENTAL PRELUDE: *Träumerei* by R. Schumann, Opus 15, No. 7, and *Finlandia* by Jean Sibelius. (Play *Träumerei* through once and merge into *Finlandia* without a break. If possible use stringed instruments. Cello would be especially good.)

CALL TO WORSHIP: (Read the first stanza of the poem "God's Dreams," beginning shortly before *Träumerei* is finished.)

GOD'S DREAMS

Dreams are they—but they are God's dreams!  
Shall we decry them and scorn them?  
That men shall love one another,  
That white shall call black man brother,  
That greed shall pass from the market-place,  
That lust shall yield to love for the race,  
That man shall meet with God face to face—  
Dreams are they all,  
But shall we despise them—  
God's dreams!

—THOMAS CURTIS CLARKE<sup>2</sup>

MEDITATION:

(By a young man seated at a table in the posture of one who is dreaming or thinking. He should take his position when the prelude is being played and maintain it through the reading of the poem, which might well be read by a hidden reader. During the prelude he might have his head on his arms on the table, raising it to listen to the poem, and then say something like the following:)

Young Man:

Yes, they are God's dreams and we dream them after him. But how can we make them become realities? How should we work to change our world?

<sup>2</sup> From "Quotable Poems" Vol. I, by Clark and Gillespie; used by permission of the author.

## The Revolutionist:

(See suggestions in "For the Leader" above.)  
(Appears and takes a position behind the young man. The young man does not notice him and when he speaks it is as if his words are thoughts going through the young man's mind.)

There is only one way of building a new world. It is to arouse those who suffer from the evils and injustices of the present order and lead them into bloody revolution to overthrow and destroy those who exploit them. Those who profit by things as they are will never voluntarily give up their privileges and the laws are all on their side. They control the courts, and those who give orders to the police and the army, too, so the only way is to overthrow their rule by armed revolution.

## The Young Man:

All my life I have hated violence and bloodshed, but if by it a new world could be built, where justice and right would prevail, it would be worth it. I wonder—

## Hidden Voice (Representative of Jesus speaking)

I, too, wondered. But I remembered the history of my people and the futility of the revolutions they had waged. And even though my people expected their Messiah to be a military leader who would destroy their oppressors, and even though they turned against me and allowed me to be crucified because I would not live up to their expectations, I could not lead a revolution. I knew that those who take up the sword perish by it. Violent revolution is not the way.

## The Demagogue: (Appears as did the Revolutionist and takes a similar position)

He is right. Violent revolution is not the way. Only those use it who do not understand the psychology of the masses. Clever men use a better way. They know that men will believe anything if it is told them often enough and if they do not hear contrary points of view. They know

they will follow slogans like "Share the wealth" and "Make the world safe for democracy" if they are told that following them will solve their problems. So they manufacture slogans and appeal to the selfish motives of men to get a following. They suppress facts and information that would help the people know the truth. They discredit those who think differently or who oppose them by calling names. Follow the way of these men and you can get a following, gain power, and change the world. Do spectacular things. Pose as one of genius and great power and you can change the world.

## Hidden Voice:

I was tempted by this way. I considered casting myself down from the pinnacle of the temple to prove my power. I thought that one who could do so would certainly be followed and so could usher in the kingdom. I did not follow this way and subsequent events proved its fallacy. Later, when moved with compassion for people who suffered and were in need, I did wondrous works. I found that the people followed me as long as I did things for them. But because they were not convinced of the way of life I taught, and the cause to which I was committed, they deserted when opposition came.

## Young Man:

What then is the way? Is there nothing I can do?

## Hidden Voice:

Two ways I found to be most effective. The first was to share with others my dreams—which were God's dreams. Through stories and conversation and teachings I won others to the truth. This led men like Zacchaeus to make restitution for the wrongs they had done and to live differently. I helped them to see the truth and the truth made them free. I did this especially with twelve chosen disciples. They carried on, in spite of adversity, after I was gone. You too must carry on.

Then, I lived a life of loving service. Where men were in need I helped them. I went up and down the countryside doing good. I had no ulterior

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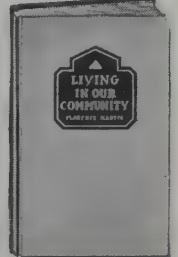
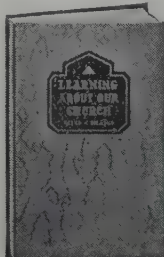
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motives in my service. I was not seeking reward for myself. I was moved by a genuine desire to help those who needed help. This loving service won men to the way of love. It inspired concern for their fellows in them. I could not force them to love their neighbors by use of arms but I could win them to it by my teachings and my example.

### The Young Man: (Rising)

I see it now, "Know the truth and the truth shall make you free." "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." I will love my neighbor. I will want for him, and seek to help him secure, all the things I want for myself. This truth I see and I will try to share it with others that they may live by it also.

(As the young man speaks the Revolutionist and the Demagogue leave. When he is finished begin playing "Finlandia" softly while he leaves by a different way than the others have gone. Then without announcement sing the closing hymn.)

**CLOSING HYMN:** "We Would Be Building" or "Lead On, O King Eternal"

### CLOSING PRAYER

Close with the second stanza of the poem "God's Dreams"

Dreams are they—to become man's dreams!  
Can we say nay as they claim us?  
That men shall cease from their hating,  
That war shall soon be abating,  
That glory of Kings and Lords shall pale,  
That the pride of dominion and power shall fail,  
That the love of humanity shall prevail—  
Dreams are they all,  
But shall we despise them—  
God's dreams!

—THOMAS CURTIS CLARKE<sup>2</sup>

April 28

**THEME:** *The Way of Loving Service*

**INSTRUMENTAL PRELUDE:** "Adagio" Arranged from Mendelssohn's "Song Without Words," No. 9 or "Where Cross the Crowded Ways of Life"

**INVOCATION:** To thee, O Lord, we come, desiring to know thee, and the way thou wouldst have us work to build a more Christian world. May we find a clearer idea of what thou dost expect of us, and may none of us ever disappoint thee.

**HYMN:** "Love Divine, All Loves Excelling"

**SCRIPTURE:** John 15:8-15

### POEM:

THE FAITH OF CHRIST'S FREEMAN  
Our faith is not in dead saints' bones,

In altars of vain sacrifice;  
Nor is it in the stately stones  
That rise in beauty toward the skies.

Our faith is in the Christ who walks  
With men today, in street and mart;  
The constant Friend who thinks and talks  
With those who seek him with the heart.  
We serve no God whose work is done,  
Who rests within His firmament:  
Our God, His labors but begun,  
Toils evermore, with power unspent.

God was and is an e'er shall be;  
Christ lived and loved—and loves us still;  
And man goes forward, proud and free,  
God's present purpose to fulfill.

—THOMAS CURTIS CLARKE<sup>2</sup>

**PRAYER:** Of thanksgiving for Jesus who has shown us by his life the way of loving service, and of commitment to that way.

**Prayer Response:** "Hear Our Prayer, O Lord"

### RESPONSIVE READING:

**Leader:** If we follow the message of Jesus in building a new world we must give ourselves to the way of loving service. May we commit ourselves to this way!

**Young People:** We would commit ourselves to this way but it is not clear. How does one follow the way of loving service?

**Leader:** As Grenfell and Schweitzer did. By giving oneself unreservedly to meeting human need. They gave up the chance for ease and comfort to minister to the physical ills of forgotten people. Out of a spirit of love for their fellow men they went to Labrador and Africa to serve. They used their medical skill to minister to men.

**Young People:** But they are doctors. We are not. We cannot do what they did.

**Leader:** Schweitzer was not a doctor when he decided that he would go to Africa. Moreover, he was a mature man already successful as a musician and a scholar. But he saw what was for him a better place to serve and prepared himself for his service. Others can do likewise. There are other ways of loving service than the way of medical missions, however. There is the work of the missionary teacher and preacher and work such as Jane Addams did at Hull House in Chicago. These also are examples of the way of loving service.

**Young People:** It is glorious service which great persons like Jane Addams and the others mentioned render. But we are not great persons. We are but young people with ordinary powers and ability.

**Leader:** "Let no man despise your youth." You may be able to do much greater things than you now dream. But if you are not you can still follow the loving way for after all,

"No service in itself is small,  
None great though earth it fill,

But that is small which seeks its own,  
And great that does God's will."

—Author unknown

**Young People:** What is God's will? We would do great things, those which are great because they do God's will, but what is it?

**Leader:** It is that we live in every relationship of life in accordance with the dictates of love. We shall render great service if we do this. It means that we do the loving thing at home, at school, in our clubs, in our recreational life and in all other phases of our lives. It means that we refrain from saying mean and unkind things about others. It means that we will do our share of the work at home. It means that our recreational life will be wholesome and above reproach. It means that we will treat members of other races as children of our father. It means that we will do something about helping those who are hungry and without adequate clothing and homes. It means that, as we can make opportunity to do so, we will give ourselves to the service of our fellow men, helping them to help themselves live more abundantly.

**Young People:** We see more clearly now and can say with Paul,

"If I can speak with the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. If I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good. Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist upon its rights. It does not become angry. It is not resentful. It is not happy over injustice. It is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out." (I Corinthians 13:1-8a)

We will seek to live by love.

**SOLO:** "My Task" (To be sung without announcement, immediately after the reading)

### BENEDICTION

<sup>3</sup>From *The New Testament, An American Translation* by Edgar J. Goodspeed. University of Chicago Press. Used by permission.

## Primary Worship Programs

(Continued from page 22)

For a little while the two boys walked in silence. Then, "These are good words to hear, these prayers," said N'Tsama.

"They are good words," agreed N'Gonde, "and the singing is a good song. Before you go home I will ask Mrs. Russell how to make that song. Perhaps we can start the singing next Sunday morning."

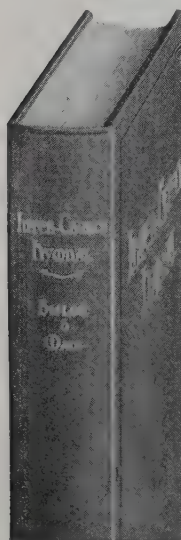
**PRAYER:** O God, we rejoice that we have missionary friends to spread the message of Jesus to others so that their lives may be made happier. May we remember to spread this message of love, too, wherever we may be. Help us to remember that the children of all races belong in your great family and that your love includes everybody. Amen.

**RESPONSE:** "Lord, I Want to Be More Loving."<sup>6</sup>

**A MOMENT OF SILENCE**

**HYMN:** "Good Night Prayer"<sup>9</sup>

**QUIET RECESSIONAL:** *Theme*, Beethoven.<sup>3</sup>



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## Meditations

(Continued from page 5)

Consider the same truth by way of illustration. Suppose you were trying to be an artist, and that you had as your friend some great genius in the world of art. Suppose he showed you his paintings and said: "These are your examples; now paint like that." What would you feel then except a sort of incredulous despair? You know that you will never paint like that. He will be forever the master and you the poor bungler doing nothing well. But suppose that supreme artist came to you and said: "You are mistaken in what you think is the secret of my achievement. You think it is because of certain technical aptitudes which I possess. You think it is because I work easily while you work laboriously. But the truth is deeper. I have seen a vision of beauty which I do not possess but which possesses me. That beauty masters me whom you call a master. If I can communicate it to you, then all your artist's soul will likewise be illuminated and you will paint greatly too." And suppose then he came to you and set himself not to bid you copy his technique in this or that, but to bring you under the spell of an ideal of beauty by which you might be lifted above yourself. Then do you not see that for the first time you would really have drawn close to him through being drawn close to a something Greater which spoke first to him and then to you?

O THOU the Almighty and Eternal One, who hast said,  
*Be still and know that I am God, let our hearts be to thee  
as quiet waters that even in their little depths can mirror  
the eternal stars; through Jesus Christ our Lord. Amen.*

## A Morning in the Nursery Class

(Continued from page 17)

A new toy had been given to the children. Wooden boxes about 4 x 4 x 9 inches had been painted in bright colors by a junior boy. A small hook was put in one end of the box and an eyelet in the other end. No directions for use were given to the children. The boxes had been placed with the other toys before the session began.

Eva (picking up one of the boxes): What do we put in the boxes?

Leader: You can put in anything you want to.

Some of the children began to fill the boxes with small blocks. The Leader fastened a string on one of the boxes and Eva used it for a cart.

Eva: What is the hook for?

Leader: What do you think it is for?

Eva looked at the hook and finally brought out the doll's bed and tried to fasten it to the footboard. When that did not work she tried the other bed. In the meantime Sonny picked up his box and examined the hook. First he looked at his hook and then at the eye on another box. If he had had a minute or so more, he probably would have thought about attaching the two boxes together. However, Eva, being a little older, acted first. She attached two of the boxes together.

Sonny (excitedly): It's cars!

All of the children brought their boxes to make a long train. They took turns in drawing the train but finally took it apart again.

Joyce: There's the bell.

In the nursery department, the warning bell is used as a signal to pick up the toys and put on the wraps so that the children will be ready when the session is over.

## Doing—Learning

(Continued from page 11)

dlesticks. The girls sat in the church drawing their designs from the windows for the symbols to be used on their altar cloths. The Alpha and Omega, the trefoil cross and the same cross with the crown were chosen. While the boys sawed and planed and nailed and polished, the girls made the cloths; a set of green and of purple for each altar with the symbols in golden yellow.

Odds and ends of used candles were collected by George and melted, poured into laboratory test tubes, and lo and behold, the candles, too, turned out to be handmade.

The night when their own work stood before them was not the end. Every Sunday this coming year these two groups will worship before the altars they made, thus linking together the church and the church school. And the work is not finished, for they are planning to make white cloths for the Easter and Christmas festivals and to learn more about altars and worship.

## A NATURE PROJECT

A class of intermediate boys and girls bent over their work tables so wrapped in that oblivion of surroundings that complete absorption gives, that an observer might have thought a ban had been placed on even the faintest of whispers. About them, on the floor, on the tables and chairs, and on boxes, were piles of newspapers weighted down by a variety of heavy articles ranging from a cook stove lid to several old pulpit Bibles. There were treasures lying between those newspaper make-shift presses—specimens of flowers, ferns, grasses and leaves of Maine.

Spread out on the tables were the heavy manila pages from a good scrap book. On them boys and girls were arranging their pressed specimens according to their best understanding of "good composition," for each page was to be a picture of a bit of real nature. Tiny bits of sticky cellulose tape were being placed here and there to hold in place a delicate Queen Anne's Lace or a dainty fern. Then came the coating of white shellac, just enough to preserve them yet not enough to soak through the pages.

On another table lay the title page, ready to go in the book. The class artist had painted a picture of a bunch of cat-tails, and had printed the name and the "authors" of the book. To give that touch of human interest, picture postals, both photographed and colored, were interspersed here and there among the pages of oak and maple leaves and pine needles, telling the reader something about the places where the plants grew. Even a nature poem was included.

Throughout the entire course the teacher used poems, songs, pictures and Scripture to guide her class in Discovering God in the Beautiful so that they might the better pass on some of their discoveries to some handicapped or underprivileged children, somewhere.

## Where Are the Facts?

(Continued from page 8)

*Rural Youth*, by David Cushman Coyle, 1939. 35 pp. National Youth Administration, Government Printing Office, Washington, D.C.

*Agricultural Cooperation*, 1939. National Association of Manufacturers. 5 cents.

*A Guide to the Literature of Rural Life*, by Benson Y. Landis, 1939. Federal Council of Churches, New York. 10 cents.





# WHAT'S HAPPENING

## Personal Notes

❖ **MR. ARTHUR F. STEVENS**, Manager of the Methodist Book Concern, died suddenly at his home in Suffern, New York, on January 14, in his seventy-first year. He entered the employ of the Methodist Book Concern upon leaving school and devoted his life to the publishing interests of the church. He helped to launch the Abingdon Press, promoted the publication of the graded Sunday school lessons, the Abingdon Texts in Religious Education, and the Abingdon Commentary. His knowledge and taste in typography have constantly developed the appearance of these publications.

Mr. Stevens was related to interdenominational work for many years. He was a member of the Executive Committee of the International Council of Religious Education at the time of his death. He was a leading member of the Publishers' Section, having served as its chairman, and worked toward cooperation among the church publishing houses. He was an active member of the Committee of Nine, and for a number of years chairman of the Publication Committee of the Publishers' section.

❖ **MRS. HAZEL D. LEONARD**, director of the Detroit Council of Religious Education since its organization in 1924, died suddenly on January 13 while working in her office at the Detroit Council.

Mrs. Leonard founded the Detroit School of Religion, the teacher training school of the Council, and developed an unusually strong program for the training of teachers. Some 350 of them have received certificates from the International Council after completing a three-year course of study. About 400 church workers enroll in the school each year. She was also a leader in the vacation church school program of the city's churches, acting in an advisory capacity to the schools, sponsoring an institute for training workers, and demonstrating new methods and materials.

In the International Council fellowship Mrs. Leonard was active as a member and officer of the City Executives' Section. She worked in a responsible advisory capacity with the Michigan State Council of Churches. Her contributions to interdenominational work among the churches were outstanding.

## Coming Events

Meetings of Interest to Leaders  
in Christian Education

### APRIL

- 15 West Virginia State Ministers' Convocation, Jacksons Mill.
- 18 Quarterly meeting, California Church Council, Southern Area, Los Angeles.

23-25 75th Annual Convention of Christian Education, Iowa: State Council of Christian Education.

24 General Conference of the Methodist Church, Atlantic City, New Jersey.

27 Connecticut State-wide Conference on Vacation Church Schools.

## State and City Council Happenings

❖ **THE EXECUTIVE COMMITTEE** of the Greater New York Federation of Churches announces the appointment of Mr. John C. Stubbs to the office of Associate Secretary. Mr. Stubbs comes to the Federation from an active career in business and will be in charge of promotion, publicity, and finance.

❖ **BIBLE TEACHING** in the schools of Knoxville, Tennessee, is initiated, financed, and supervised by the churches of all Protestant denominations in the city. They work together through the executive, curriculum, finance, promotion and other committees of the Ministerial Association. They elect and pay teachers, agree upon what is to be taught, and raise funds. The School Board furnishes vacant class rooms and gives credit for graduation as it does for other electives.

In 1933 when Bible was added to the curriculum at Knoxville High School, as an elective, 173 students enrolled. Each year the enrollment has increased thus: 1934-35—195; 1935-36—227; 1936-37—357; 1937-38—581; and 1938-39—678. The courses in junior high school emphasize character study and memory work while those in the senior high school emphasize history, geographical background, and philosophy. One-half credit is given for each term's work, or one full unit of credit for the year's course. Colleges and universities accept it as a full college entrance credit. The four teachers are college graduates who hold either a Master's degree in religious education from a university or a degree from a theological seminary. Each holds a state certificate and is an active church worker.

While this program is not under a city Council of Religious Education, it is reported here as an active program carried on in a city.

❖ **THE COURTLAND COUNTY**, New York, Council of Churches has secured Miss Eleanor E. Belyea of Waterbury, Connecticut, as Director of Christian Education for the Marathon Council of Churches.

❖ **REV. BENTON S. SWARTZ**, for seventeen years director of religious education with the Buffalo Council of Churches and its predecessor, the Council of Religious Education, is now minister of the Methodist churches at Somerset and County Line in Niagara County, New York.

## General Notes

❖ **THE WHITE HOUSE CONFERENCE** on Children in a Democracy met in Washington January 18-20. At its close it adopted a very significant report of findings, the gist of which will be reported in an early issue of the *Journal*. This Conference, which meets approximately every ten years, was composed of a group of selected representatives of practically all the national organizations interested in children, including health, child labor, leisure time, the care of dependent and handicapped children, family welfare, etc. It was the first session at which there has been a specific consideration of religion. The section on Religion and Children in a Democracy was presided over by Rabbi Edward L. Israel of Baltimore. Miss Mary Alice Jones, Director of Children's work of the International Council of Religious Education, was a member of the Conference and of this section. Among the other participants from Protestant groups were Dr. W. C. Bower of the University of Chicago, Dr. F. Ernest Johnson of the Federal Council of Churches, and Prof. Hugh Hartshorne of Yale University.

❖ **THE** forty-seventh annual conference of the Association for Childhood Education will be held in Milwaukee April 29-May 3. This is the professional organization for teachers of young children. Study classes, studio groups, general sessions, business meetings, and social events are being planned around the theme, "Broadening Educational Opportunities in Your School." A group on religion in education has been a popular feature of this conference in recent years.

❖ **THE** National Committee of Church Women has announced a May Luncheon to be held on May 2 in local communities throughout the country. The subject for the luncheon is "What Do Ye More than Others?" which will be a consideration of the local, national, and international aspects of interdenominational work among women. The constituent members of the National Committee are: the Council of Women for Home Missions, the Committee on Women's Work in the Foreign Missions Conference, and the National Council of Church Women.

❖ **A TRADE MAGAZINE**, *Advertising Age*, reports that liquor is displayed or referred to on an average of once each motion picture feature film; that of 140 feature pictures such beverages were referred to in 137 and that 113 of these references were favorable and 24 unfavorable. This study was made to inform liquor advertisers as to the amount of free advertising they were getting.

❖ **FORTUNE**, an expensive and able magazine, conducted a poll recently to discover "the industry which has done the most or gone beyond the standards of performance that the general public expects of it in order to win and deserve public approval." The automobile industry led with 40.3 per cent of the votes, radio was second with 5.3 per cent, and motion pictures came in away down the line with .6 per cent of the total.

❖ A **SUNDAY SCHOOL** which has met every Sunday, without a break, for one hundred and twenty-five years is the unique record of the Hanover Street Presbyterian Church School in Wilmington, Delaware. Special services celebrating this anniversary were held from December 3 to 10, 1939. The school was organized in 1814 by the Female Harmony Society, which opened the first day school in the city, a forerunner of public education. A building for educational purposes was erected in 1818. From a beginning of 23 pupils the Hanover school has grown into a departmentalized unit with a membership of 480. Many distinguished citizens of the community have served it as officers and teachers.

### Books for Lenten Reading

DR. GEORGE A. BUTTRICK, at the request of the Religious-Book-Publishers' Group, has selected twenty books of inspirational character for reading during Lent. These are books published within the last year which have interest for the average man or woman of earnest mind. Among the books selected are the following:

*The Lower Levels of Prayer*, by George S. Stewart. Cokesbury Press, \$1.50  
*Suffering: Human and Divine*, by H. Wheeler Robinson. Macmillan Co., \$2.00  
*Why Be Good?* by James Reid. Cokesbury, \$1.50  
*These Shared His Passion*, by Edwin McNeill Poteat. Harper & Brothers, \$1.50  
*What Use Is Religion?* by Elmore M. McKee. Scribner's Sons, \$2.00  
*So They Crucified Him*, by Frank Stone. Scribner's Sons, \$1.00  
*The Healing Cross*, by H. H. Farmer. Scribner's Sons, \$2.25  
*Remembering Christ*, by Walter Russell Bowie. Abingdon Press, \$1.50  
*The Evangel of a New World*, by Albert E. Day. Cokesbury, \$1.50  
*As He Passed By*, by Allan Knight Chalmers. Abingdon, \$1.50  
*Personalities of the Old Testament*, by Fleming James. Scribner's Sons, \$3.00  
*Three Trumpets Sound*, by Allan A. Hunter. Association Press, \$1.50  
*This Nation Under God*, by Arthur Holt. Willett, Clark & Co., \$2.00  
*Live for Tomorrow*, by Ralph W. Sockman. Macmillan Company, \$1.50  
*I Have a Stewardship*, by Ralph S. Cushman. Abingdon, \$1.25  
*The Nazarene*, by Sholem Asch. G. P. Putnam's Sons, \$2.75  
*The Challenge of Jesus*, by Hugh T. Kerr. Fleming H. Revell Co., \$1.50  
*God in Our Street*, by George Stewart. The Abingdon Press, \$2.00  
*The Hand of God*, by Oswald W. S. McCull. Harper and Brothers, \$1.50

March, 1940

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### China Relief

❖ **THE CHURCH COMMITTEE** for China Relief is now engaged in a nationwide million dollar campaign among the churches of America for the relief of suffering and the saving of civilian lives in China. One American dollar will save a life in China for one month, the Committee states, in its urgent appeal for immediate contributions to save and rehabilitate at least 100,000 lives in the coming year.

The Church Committee for China Relief, with headquarters at 105 East 22nd St., New York City, is the official agency of the churches to make a unified appeal

for China relief funds. It has been endorsed by leading denominations and mission boards. The Committee was organized by leading American business men in China and missionary executives of many years' experience, has wide contacts all over China. Regional coordinating committees receive and study reports and requests from local inter-mission committees and then forward recommendations to the American Advisory Committee in Shanghai, which apportions funds in accordance with comparative need and dependable administration.

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# CURRENT FILM ESTIMATES

**Big Guy, The** (McLaglen, Jackie Cooper) (Univ) Innocent lad, forced into aiding escaping convicts, is sentenced for crime. Stolen money recovered, which would have cleared boy, is long withheld by prison warden. McLaglen good as rash, impulsive warden and moral weakling. Morbid theme well handled.

For A: Good of kind For Y and C: No

**Blondie Brings Up Baby** (Penny Singleton, Lake) (Colum) Another comic-strip series with many of the inanities less funny on screen. Piquancy and charm in suburban domestic scenes. Others seem absurd and stupid. Dagwood loses and regains job. Daisy gets lost, Baby Dumpling goes to school. Very elementary but amusing.

For A: Fair For Y: Good For C: Excellent

**Child is Born, A** (Fitzgerald, Page) (Warner) Serious but uninspired attempt at realistic picture of maternity ward. Young wife about to be mother, under life sentence for unexplained murder, chooses death that child may live. Characters utterly obvious "types." Fitzgerald and Page good, but whole fails to convince.

For A: Unconvincing For Y and C: No

**Earl of Chicago** (Montgomery, Arnold) (MGM) Strange, impossible, rather depressing, yet absorbing picture. Tough uncouth head of Chicago distilleries inherits English estates and title and goes over to "cash in." Kills partner, is tried by House of Lords, found guilty, executed. Unusual psychological role finely done by Montgomery.

For A: Very good of kind For Y: Too mature For C: No

**Everything Happens at Night** (Henie, Cummings, Milland) (Fox) Diverting, fast-moving comedy-romance brings in logically Sonja's magnificent solo skating in palatial setting and amusing doings of two competitors for her heart and for a "scoop" on famous doctor, supposedly dead. Charming backgrounds.

For A and Y: Very entertaining For C: Good

**Fighting 69th, The** (Cagney, O'Brien, Brent) (Warner) Powerful war drama, finely acted by excellent cast, dedicated to the famous Father Duffy. Scrappy, tough, disagreeable private earns hatred of regiment, turns yellow at front. Finally redeemed by priest. Gruesome war scenes but emphasis on human relationships.

For A: Good of kind For Y: Harrowing For C: No

**Flying Deuces, The** (Laurel and Hardy) (RKO) Ridiculous but amusing comedy a la Mack Sennett. Hardy falls in love with French girl who rejects him. They join the Foreign Legion to forget and soon desert. Typical Laurel and Hardy complications ensue. Clever ending.

For A: Depends on taste For Y and C: Amusing

**Gone with the Wind** (Leigh, Gable, deHavilland, Howard) (MGM) Technically superb, splendidly acted, complete screening of famous novel of lovely old South ruined by Civil War. Painstaking detail, gorgeous background and costume, relentless Technicolor, countless episodes, fluctuating dramatic tension, for nearly 4 hours!

For A: Notable For Y: Mature For C: No

**Green Hell** (Joan Bennett, Fairbanks, Jr.) (Univ) Fine cast used in stereotyped jungle thriller of pseudo-scientific search for Inca treasure by six males and one female (absurdly chic amid Amazonian wilds). Full of artificial Hollywood "punch," limping plot, pretentious hokum.

For A: Artificial thriller For Y and C: No

**Heaven with a Barbed Wire Fence** (Jean Rogers, Raymond Walburn) (Fox) Mediocre tale of adventures of train-jumpers—eccentric old professor, Spanish girl refugee (totally unconvincing), young hobo, and rather obnoxious boy whose every cent was used to buy Arizona ranch. Plot pointless, action feeble, situations stupid.

For A, Y and C: Worthless

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

**Henry Goes Arizona** (Frank Morgan, V. Weidler) (MGM) Entertaining little comedy melodrama. Morgan excellent as genteel but timid New Yorker who inherits ranch after brother's death. Wants to flee plotting enemies, but devoted niece persuades him to stay. Tricks and subduces enemies with cleverness. Unpretentious, good fun.

For A: Good of kind For Y and C: Amusing

**Invisible Man Returns, The** (Hardwicke, V. Price) (Univ) Fantastic, utterly preposterous, characteristically Hollywood horror film with pseudo-medical features. Innocent man sentenced for murder, made invisible by doctor, escapes and tracks down real murderer. Doctor restores visibility by uncanny methods. Gruesome.

For A: Absurd For Y and C: No

**Invisible Stripes** (Raft, Jane Bryan) (Warner) Vivid film of ex-convict's struggle to get and hold job and keep kid brother from going crooked. Finally joins gang to supply needed funds for brother, and meets death he anticipated. Mother and brother relationship well done. Lurid gang killings.

For A: Fair of kind For Y: Too morbid For C: No

**Judge Hardy and Son** (Hardy Family) (MGM) Wholesome amusing "Hardy" story. Andy's romances and financial problems as complicated as ever. Illness of mother sentimentally but humanly and gracefully handled. Situation of selfish daughter deserting her aged parents righted by Judge Hardy and son. Emotional scenes.

For A and Y: Amusing For C: Fair

**Kid Nightingale** (John Payne, Jane Wyman) (Warner) Brisk tempo to small town farce. Ambitious, talented young singer lured into prize fight business by false promises of scheming promoters. Clean, fast, emphasis on comedy, but predominantly stereotyped and definitely second rate.

For A: Hardly For Y: Valueless For C: No

**Mad Empress, The** (Medea Novelara, Nagel) (Warner) Elaborate historical picture of mutual devotion of Maximilian and Carlotta and their heroic defense against forces of republic and Juarez despite Napoleon's betrayal. Slow tempo, but well done. English version of previous Spanish production.

For A and Y: Fairly interesting For C: No

**Mexican Spitfire** (Velez, Leon Errol) (RKO) Ridiculous, somewhat risqué farce-comedy, involving complex marriage and illegal divorce situations. Film flavored by nonsensical antics of shrieking heroine. Much elementary but distinctive

humor supplied by Errol's dual role. Slapstick climax a la Max Sennett.

For A: Depends on taste For Y: Perhaps For C: Hardly

**Main Street Lawyer** (Ed. Ellis, A. Louise) (Republic) Nice little small town drama. Kindly, capable attorney blackmailed by crook whom he is about to try, but who knows truth about his prison-born adopted daughter. Melodramatic climax but mostly unpretentious, homely, rather interesting film.

For A: Fair For Y: Good of kind For C: Perhaps

**Mill on the Floss** (Geraldine Fitzgerald) (Standard) George Eliot's famous "Romeo and Juliet" story (of young lives ruined by family feud) expertly set, costumed and acted. Convincingly portrays earthly 19th century England. Fitzgerald superb. Picture's faults largely due to faithful screening of the Mid-Victorian novel.

For A: Excellent For Y: Good For C: Mature

**My Little Chickadee** (West, Fields) (Univ) Risqué western comedy melodrama of Gay 90's. Happy combination of West and Fields. "Flower Belle" of checkered past, driven out of town by woman vigilantes, saves self by mock marriage to Fields. Mae milder, Fields funnier than of old.

For A: Good of kind For Y and C: No

**Oh, Johnny, How You Can Love** (Tom Brown, Peggy Moran) (Univ) Fairly entertaining harmless lightweight farce-melodrama. Traveling salesboy wrecks eloping girl's car, is persuaded to take her to New York but gangster sidetracks them to Canada. Climax in trick tourist cottage. Snappy dialogue and action.

For A: Perhaps For Y: Amusing For C: Fair

**Our Neighbors, the Carters** (Fay Bainter, Frank Craven) (Para) Rather pleasant, human unpretentious little story. Father of five forced out of business by cut-rate competitor. Wealthy friend offers to adopt child and settle annuity on family. All ends happily with family together and business established.

For A: Pleasing For Y and C: Very good

**Raffles** (deHavilland, Niven) (Warner) Excellent, completely diverting, deftly played entertainment. Debonnaire gentleman thief, as Robin Hood in English high life, pulls final coup to save honor of friend before reforming for his lady love. Suspense well-sustained. Niven charming as suave, clever, likeable Raffles.

For A and Y: Fine of kind For C: Too mature

**Remember the Night** (Barbara Stanwyck, Fred McMuray) (Para) After trite opening, rather improbable situation of prosecuting attorney and girl thief becomes thoroughly human, diverting story. He postpones trial, posts bond and takes culprit home for Christmas! Sentimental scenes well done. Consistent, natural conclusion.

For A: Fairly good For Y: Entertaining For C: Perhaps

**Return of Dr. X:** (R. Lane, H. Bogart) (Warner) Murder mystery drama. Doctor's experiments with blood composition resurrects a man dependent upon blood of others! Oft-used role of meddling smart aleck reporter who unravels crimes. Thrill, horror and suspense in pseudo-medical atmosphere.

For A: Depends on taste For Y: Doubtful For C: No

**Slightly Honorable** (O'Brien, Arnold) (U.A.) Lively, wisecracking comedy-murder-mystery with cheap touches. District attorney gets out of political machine and into trouble. Framed in murder case. Absurdly pursued and caught by empty-handed heroine. Moments of high tension, but mainly humorous.

For A: Diverting For Y: Doubtful For C: No

**Thou Shalt Not Kill** (Bickford) (Republic) Mediocre melodrama. Innocent man convicted of murder of girl. Murderer confesses to priest.

(Continued on page 35)

## Films for Church Use

*Evaluations by the Committee on Visual Education of the International Council of Religious Education*

**China's Gifts to the West.** Two reels, 30 min. 16 mm. silent \$3.00\*

An American boy receives a call from his Chinese friend and together they spend a happy hour in his home. They examine a book which depicts some of the things which originated in China and have been adopted by the rest of the world, such as paper, tea, gunpowder, wallpaper, games, silk, china, objects of art. The boys also see in the home some of the contributions of China—Pekinese pets, vases, silk, pillows, curtains, dishes, fruit. Brief sequences showing playing cards and cigarettes on a tray may be objectionable to some churches. The story is well developed and beautifully filmed. Suitable for all ages above nine for factual background, discussion, entertainment, and general appreciation, and for studies in world friendship and race relations. The film has a reference outline and suggestions for use.

**Chronicle.** 1 reel, 15 mm., silent. \$1.50\*

An unusual picture in which hands are the only actors. A simple but interesting sequence shows the importance of cleanliness, table manners, abstinence from strong drink, etc. Then the results of misuse of hands are shown, in drunkenness, an accident, a death, a trial, and conviction. Can lead to interesting discussion in high school, young people's, and adult discussion groups. Has entertainment value, and the first part of the film is suitable for intermediates and junior high groups in church school study classes.

**Unto the Hills.** 2 reels, 30 min., 16 mm. silent. \$2.50\*

Subject, home missions. Suitable for high school groups, young people and adults, as information background and for stimulating discussion in mission study groups, church school classes, young people's meetings, and Sunday evening services. The story shows a junior boy in a poor family of the Southern mountains whose mother dies from lack of medical care, how he is taken into a mission school and determines to become a doctor in the mountains so that other boys' mothers may be saved.

**The Living Christ.** From the *I Am the Way Series*. 1 reel, 15 min. silent. 16 mm. and 35 mm. \$2.25\*

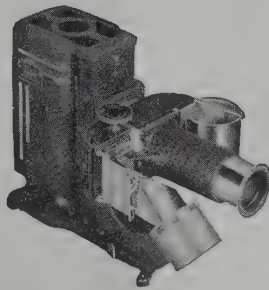
The two Marys are shown at the empty tomb in the dawn of the first Easter. Here Jesus appears to his mother, and asks her to tell the disciples of his resurrection. Mary finds the disciples in the upper room. Despondent, they refuse to believe her until the appearance of

\* Available from Harmon Foundation, 140 Nassau St., New York City.

Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York, and 19 S. LaSalle St., Chicago, Ill.

Religious Audio-Visual Service, 28-34 E. Eighth St., Chicago.

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### Current Film Estimates

(Continued from page 34)

Dramatic climax, when two priests discuss sanctity of confessional, misses. Melodramatic climax when murderer tries to kill priest! Usual thrill stuff.

For A: Poor

For Y and C: By no means

Too Busy to Work (Jones Family). Mayor-husband neglects business for civil affairs. Wife proceeds to teach him lesson by neglecting home for amateur theatricals. Many farcical, overworked, ridiculous situations. Definitely class B but harmless, perhaps amusing for the uncritical.

For A: Hardly For Y and C: Probably amusing

Tropic Fury (Arlen, Devine) (Univ) Formula adventure story. Rubber industry specialist goes into depth of Amazon, finds lost scientist at mercy of cruel rubber king with delusions of grandeur. No new angles to unpretentious usual-type thriller. Fair interest for the indiscriminating.

For A: Mediocre For Y: Perhaps For C: No



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# GRADED CURRICULUM AND GENERAL PROGRAM MATERIALS

Published from October 15, 1939 to January 15, 1940

IN THIS QUARTERLY, annotated list of graded curriculum and general program materials, we are including references to twenty-nine publications which have come from the press during the three months' period indicated above. These represent a variety of fields.

It is our regular plan to include in these lists only new publications published during the period indicated. For this reason, for example, we list only Teacher's Guides in the case of the Church School Closely Graded Courses in the intermediate section, because the pupils' materials for these courses remain unchanged.

These lists give a panoramic view of the products of many publishers—sources in building programs for church school classes, for leadership training, young people's societies, dramatic and other activities.

The Department of Research of the International Council guides the selecting, editing, organizing, and classifying of the materials, which the editors or publishers themselves have annotated.

Have you noticed that the references in these quarterly lists have not been printed on opposite sides of the same page? This plan has been followed at the suggestion of one of our readers who makes it a regular practice to clip these brief descriptions of publications for his reference file.

Beginning with the December 1938 issue of the *Journal*, these quarterly lists have appeared regularly in the December, March, June and September issues. Single copies of the *Journal* may be ordered from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois, at fifteen cents each.

## I. Religious Education of Children

### A. Beginner

GRADED LESSON SERIES. Year II, Part 6. Elizabeth Cringan Gardner, *God the Father, and His Children*. Beginner Bible Stories, 13 four-page leaflets, \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1939.

### B. Primary

GRADED LESSON SERIES. Year II, Part 6. Gertrude McIntosh, *Jesus and His Friends*. Primary Bible Lessons, 13 four-page leaflets, \$.15. Primary Handwork Booklet, 16 p., \$.10. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1939.

### C. Primary and Junior

BIBLE BOOK FOR GIRLS AND BOYS SERIES. No. 6, Armilda B. and Victor H. Keiser. *The Story of Joseph*. Pupil's Book, 32 p., \$.20. Teacher's Guide, 32 p., \$.15. Boston and Chicago, Pilgrim Press, 1939.

*More Missionary Stories to Tell*. Com-

piled by the Children's Committee. New York, Missionary Education Movement, 1940. 182 p. Cloth, \$1.00; paper, \$.50.

A companion volume to *Missionary Stories to Tell*. Includes thirty stories of modern Christian missions at home and abroad. Source book for leaders of primary and junior children.

### D. Junior

GRADED LESSON SERIES. Year II, Part 6. Ailsa Little, *Followers of the King*. Junior Bible Leaflets, 13 four-page leaflets, \$.15. Teacher's Book, 96 p., \$.25. Toronto, United Church Publishing House, 1939.

JUNIOR BIBLE SCHOOL WORKBOOK SERIES. Vol. 2, No. 2. Elizabeth D. Hodges. Unit II, *Hebrew Pioneers for God*; Unit III, *Journeying to the Promised Land*; Unit IV, *In the Times of the Judges*. Kansas City, Missouri, Nazarene Publishing House, 1940. 40 p., \$.15.

## II. Religious Education of Children and Young People

EGGLESTON, MARGARET W. *Forty Stories for Church, School and Home*. New York, Harper and Brothers, 1939. 154 p. Cloth, \$1.50.

Stories with lessons in character building, equally usable in church, school and home. Primary, junior, intermediate, senior, young people's.

\**The Scout Program in Protestant Churches*. New York, Protestant Committee on Scouting, 2 Park Avenue, 1939. 82 p. \$.15.

Methods and procedures outlined in the manual envision the unified church program and the Scout Troop as an integral part of that program. Junior, intermediate, senior, young people's.

## III. Religious Education of Young People

### A. Intermediate

CHURCH SCHOOL CLOSELY GRADED COURSES. Course VII, Part 2, Sidney A. Weston, *To and from Bethlehem*. Course VIII, Part 2, Mary Jenness, *The Life of Jesus*. Course IX, Part 2, Faye de Beck Flynt, *We Follow the Way*. Produced cooperatively by Methodist Episcopal Church, Methodist Episcopal Church, South, Congregational-Christian Church. Teacher's Guides, 32 p., \$.15 each. New York, Graded Press, 1939.

COBB, MARGARET B. AND YOUNG, EZRA. *Tales from East and West*. New York, Friendship Press, 1939. 95 p. \$.50.

Adventures in Christian service taken from life at home and in other lands. Although of general interest, the tales are selected to supplement the home and foreign plan books: *People Who Have Made a Difference* and *How Did It Happen?*

GRADED LESSON SERIES. Year II. Part 6. Winnifred Thomas and Nina A. Yeomans, *Friends and Followers of Jesus*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1939.

\* Printed during preceding period.

\*YOUNG, EZRA. *People Who Have Made a Difference*. New York. Friendship Press, 1939. 47 p. \$.25 each; \$.250 per dozen.

Plan book for individual use by intermediates. Offers suggestions for activity and discussion, also plans outlining ways for participation in the home mission service of the church.

### B. Intermediate, Senior, Young People's, Adult

SLATTERY, MARGARET. *One in Seven*. New York, Harper and Brothers, 1939. 133 p. Cloth, \$1.25.

Series of fifty-two inspirational readings based on a variety of subjects. Suitable for class use as a basis of, or supplementary to discussions. Some Bible references given for further reading.

### C. Senior

GRADED LESSON SERIES. Year II, Part 6. J. Russell Harris. *The Gospel of the Kingdom of God*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1939.

### D. Senior, Young People's

CARTWRIGHT, FRANK T. *A Trail's End*. New York, Friendship Press, 1939. 184 p. Cloth, \$1.00; paper, \$.75.

Book of missionary fiction based on the work of Hoover of Borneo. Suitable for reading courses.

HOPPER, MYRON TAGGART. *General Manual of the Christian Youth Fellowship*. St. Louis, Christian Board of Publication, 1939. 64 p. \$.25.

General guide to program building for the youth program of the Disciples of Christ. Includes a treatment of the elements in a total youth program in a church, of organizing and financing the program, of the place of adult leadership, on equipment and materials, of leadership development, and a statement about interdenominational relationships.

## IV. Religious Education of Seniors, Young People, Adults

### A. Senior, Young People's, Adult

GETTY, FRANK D. *Planning a Church Program for Seniors and Young People*. Philadelphia, Westminster Press, 1939. 83 p. \$.30.

Suggestions for church school leaders on how to carry on a successful program for young people in the church. Planned as a manual or handbook as well as a First Series Leadership Education text.

HAYWARD, P. R. AND M. H. *Getting Along Together; A Study in Christian Adult-Youth Relationships*. Philadelphia, Westminster Press, 1939. 64 p. \$.25.

Reading or study book dealing with situations in which misunderstandings and even conflicts arise between youth and adults in church life and home relationships. Planned for six class sessions. Published by the Westminster Press for a cooperating group in the development of adult study texts.

†WALKER, ROLLIN H. *An Old Letter with a Modern Message*. New York, Abingdon Press, 1940. 63 p. \$.25.

A study of the First Epistle to the Corinthians and Paul. The question-and-answer method is used to furnish an outline and teaching plan.



†WEIR, FORREST CLEBURNE. *Religion in the Bible*. New York, Abingdon Press, 1940. 142 p. \$.50.

One in the series of *Guides to Christian Living*. This course involves tracing the growth of ideas about God and man in the Bible. Gives the student a starting point for his own thought on these problems.

#### B. Young People's, Adult

MCCORKEL, ROY J., editor. *Voices from the Younger Churches*. A symposium. New York, Published for the Student Volunteer Movement by Friendship Press, 1939. 114 p. \$.50.

Chapters on Christianity in China, India, Mexico, and Japan. Four of the authors toured this country in 1939 as members of the post-Madras teams.

*The Second Series Courses of the Standard Leadership Curriculum*. Educational Bulletin No. 502. Chicago, International Council of Religious Education. 48 p. \$.20. 1940 edition.

Describes courses, lists recommended texts, and indicates standards and ways of taking the courses. For deans, instructors, and other persons planning to offer leadership education courses.

### V. Religious Education of Adults

MORTON, T. RALPH. *Today in Manchuria*. New York, Friendship Press, 1939. 128 p. \$.50.

First book showing actual conditions in the Manchurian church today. Reprint of a recent English publication.

WALTERS, ORVILLE S. *Christian Education in the Local Church*. Winona Lake, Indiana, Light and Life Press, 1939. 75 p. \$.35.

Written primarily as text for discussion course. Deals with principles involved in meeting effectively the commonest problems of the church school. Each chapter includes original projects and provocative discussion questions.

### VI. General

#### A. Art

MORGAN, JOHN T. *Color Mosaic Windows*. Delaware, Ohio, Cooperative Recreation Service, 1939. 24 p. \$.25.

A hobby guide in making translucent paper windows in mosaic patterns that simulate colored glass windows.

#### B. Drama

†EHRENSPERGER, HAROLD A. (compiler). *Three Plays on Peace*. New York, Abingdon Press, 1940. 64 p. \$.25.

For plays having to do with war and peace, these are on a subject far wider than the militaristic aspect of the hour. The wider implication has to do with brotherhood, race relations, world friendship, and with the social system which breeds hatreds. For church and community groups of young people and adults.

† Printed latter part of January.

WILSON, DOROTHY CLARKE. *The Brother*. Boston, Walter H. Baker Company, 1939. 88 p. \$.50. Royalty, \$10.00.

This play deals with the change of feeling of James, the brother of Jesus, as the Master's ministry manifests itself more clearly from his first deed of healing to his appearance on the road of Emmaus.

#### C. General

SANDS, ELIZABETH F. *Observing Special Days and Christian Festivals*. New York, Methodist Book Concern, 1940. 71 p. \$.25.

This pamphlet seeks to help church school workers and pastors plan for a Christian interpretation of certain special days such as national holidays, that children may be guided in the growth of Christian character.

SINGMASTER, ELSIE. *Martin Luther*. Philadelphia, Board of Publication, United Lutheran Church, 1939. 138 p. Cloth, \$1.00.

A biographical sketch for the average reader, with essential facts presented in an objective manner.

### The Redeemer

(Continued from page 19)

things I have spoken unto you that in me ye might have peace." "Let not your heart be troubled, neither let it be afraid."

"My Peace I Leave with You" Use tune, *Finlandia*,<sup>2</sup> from Sibelius' *Finlandia*.

And now my peace, my peace I leave with you;  
Believe in God, believe also in me.  
I am the Way, I am the Truth, the Life,  
Abide in me, my words abide in you;  
As I have loved, so love ye one another—  
My joy, my peace be with you evermore.

Abide in me, dear Lord, and I in thee;  
From this good hour, O leave me nevermore.  
Abide in me; o'er shadow by thy love  
Each day of life, till life itself be o'er:  
I pray thee now, fulfil my earnest prayer,  
Grant me thy peace, thy peace for evermore.

READER: "And the whole multitude of them arose, and led him unto Pilate."  
"Then came Jesus forth, wearing the crown of thorns, and the purple robe, and Pilate saith unto them, *Behold the Man!*" "But they cried out, Away with him, away with him, crucify him!"  
"And when they were come to the place which is called Calvary, there they crucified him." "Then said Jesus, Father, forgive them for they know not what they do." "And about the ninth hour, when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit."

Lights off, except one reflecting on the cross.

#### Silence

<sup>2</sup> Found in new *Methodist Hymnal*. First verse of hymn from the Gospel of John; second verse by Harriet Beecher Stowe (adapted).

READER: "Unto thee, O Lord, do I lift up my soul." "What shall I render unto the Lord for all his benefits toward me?" "I will take the cup of salvation, and call upon the name of the Lord."  
"My Redeemer and My Lord," Gounod. (*Contralto Solo*)  
"Adagio from the Moonlight Sonata," Beethoven, excerpt. (*Piano*)

#### Lights on

READER: "Now the first day of the week cometh, Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away." "And she turned herself back, and saw Jesus standing." "He saith unto her, Mary! She saith unto him, Master!"

"The Magdalene," Warren.<sup>3</sup> (*Soprano and Alto*)

READER: "I am the resurrection and the life," saith the Lord; "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." "Now thanks be to God, who giveth us the victory through our Lord Jesus Christ."

"Christ the Lord Is Risen Today," Lyra Davidica.

READER: "Remember the words of the Lord Jesus, how he said:" "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"Knocking, Knocking, Who Is There," Root; or "O Jesus, Thou Art Standing," Knecht. (*Contralto solo*)

#### PRAYER

OFFERING SERVICE. Music, "Rise Up, O Men of God," Walter. Tune—*Festal Song* (*Chorus*)

#### BENEDICTION:<sup>4</sup>

Go forth into the world in peace;  
Be of good courage;  
Hold fast that which is good;  
Render to no man evil for evil;  
Strengthen the fainthearted;  
Support the weak;  
Help the afflicted;  
Honour all men;  
Love and serve the Lord,  
Rejoicing in the power of the Holy Spirit.  
And the blessing of God Almighty,  
The Father, the Son, and the Holy Ghost,  
Be upon you, and remain with you for ever. Amen.

CHORAL "AMEN," Dresden.

<sup>3</sup> Published by W. A. Pond & Co., 1500 Euclid Ave., Ridgefield Park, New Jersey.

<sup>4</sup> From the Confirmation Office, Revised Prayer Book of the Church of England.

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# NEW BOOKS

**Christian Faith and Democracy.** By Gregory Vlastos. Hazen Book. New York, Association, 1939. 80 p. 60 cents.

This book is the tenth volume of a series of books called *The Hazen Books on Religion*. Dr. Vlastos is well known in student conferences both in the United States and Canada. At the present time he is the Associate Professor of Philosophy of Queens University, Kingston, Ontario. This small volume is a brilliant analysis of our Christian faith and of the forces in society which influence and modify that faith. His major thesis is to discover whether our Christian faith is worth believing and, if so, what does it do to our social order?

The first chapter analyzes the distinction between magic and mature religion. In the second chapter, Dr. Vlastos warns us not to assume lightly that the Christian way of life is necessarily the democratic way of life. But he concludes, "Our Christian tradition, and perhaps no other, asserts the essential dignity of every man. Justice affirms every man's right to be respected as a man, as an end in himself, never as a mere means to others' ends. Love affirms every man's destiny to find life for himself only as he gives his life in service to the whole community. Democracy has meaning only in so far as that kind of love forms its motive and that kind of justice its goal."

The next chapter considers the question, "Is Our Faith Real?" It points out the danger that our action will betray our professed belief. The fourth chapter considers "The Repudiation of our Faith" and here Dr. Vlastos considers religion in Germany today. Whether we like it or not, the actions of the leaders there conform more to their religious beliefs than most of our actions conform to what we claim to be our religious and Christian faith.

The concluding chapter is "Realizing Our Faith" and here many people will have objections to the conclusion Dr. Vlastos propounds. The objection, however, will likely be more on emotional grounds than on logical ones. He describes the necessity for the emancipation of workers and the role of the middle class to help them achieve this end. He believes that if we would serve God in a democracy we would understand "the historic process" and try to remove the obstacles of social change "so that the creative forces can break through." As educators, he says, "Our task is to educate, not to indoctrinate." He defends the thesis that it is an obligation upon all religious people to participate in the social struggle. He renounces idealistic longings and believes that the reality of the situation justifies "the means and the end and everything else."

There is no doubt that this small essay cuts deep into some of our most cherished thoughts and dreams. Anyone who reads this book thoughtfully should be compelled to rethink the genuineness of his faith. This writing will not make for ease and comfort but should hound us until we either accept the conclusions or find better ones for ourselves. It is surprising how much profound thought can be contained in a small Hazen book. This book rightly takes its place in the series with its distinguished predecessors.

I. M. G.

**Five Decades and a Forward View.** By John R. Mott. New York, Harper, 1939. 139 p.

In this day of crisis in world affairs this historical review of fifty years of missionary service combined with a constructive forward look at the probable needs for the future and how to provide Christian leadership to meet them, is most timely. As the world grows smaller, and as persons from various nations mingle increasingly in commercial, social, educational and religious experiences, it becomes imperative that a statesmanlike, comprehensive program of missionary endeavor be developed. We are sure to have "more" of missions, not "less." Women and men in our churches, workers in our colleges, Y.M.C.A.'s, Y.W.C.A.'s, and all Christian agencies who are concerned "to make Christ known" will find guidance and stimulus to their thinking in this book.

L. K.

**Live for Tomorrow.** By Ralph W. Sockman. New York, Macmillan, 1939. 139 p. \$1.50.

Dr. Sockman's radio listeners will welcome this attractive presentation of his challenging radio addresses; those who have been regretting that their schedule prevents listening to him will be eager to get his messages in this form; those who have not yet felt the uplift of Dr. Sockman's expressions of his Christian life and thought will find a new resource for personal religious growth and for work with Christian groups. Those groups, you may say, include just about every Christian. Right, the book is a good one for every Christian.

L. K.

**Toward Christian Democracy.** Edited by S. M. Keeny. New York, Association, 1939. 212 p. \$2.00.

This is a report of the proceedings of the Forty-Seventh Conference of the Association of Secretaries of the Young Men's Christian Association of North America, held at Toronto last year. The program of the Conference was an at-

tempt to appraise "where we are as a movement in our work with the youth of our day, especially in their relationships to democracy and religion." Some of the contributors to the volume are H. A. Overstreet, Hedley S. Dimock, Alexander J. Stoddard, Paul Kellogg, R. E. G. Davis, Gregory Vlastos, J. Edward Sproul, and Albert R. Klemmer. Dr. Paul S. Limbert has written a chapter giving suggestions for the study of this volume by groups of people. It will be found very helpful in a far wider circle than those just associated with the Y.M.C.A.

I. M. G.

**Protestantism's Challenge.** By Conrad Henry Moehlman. New York, Harper, 1939. 286 p. \$2.50.

Dr. Moehlman challenges Protestantism to examine its historic positions and come to grips with questions which are fundamental to the united Christian church. He deals with the following questions: What are the principal reasons for Protestant cleavages? What are the historical facts behind doctrinal positions? Are Protestants ready to take the New Testament seriously? What are the facts of its own past which Christianity must face if it is to be saved? A provocative book that will cause discussion wherever two who have read it are gathered together.

J. B. K.

**A Teacher and His Times.** By William Adams Brown. New York, Scribner's, 1940. 389 p. \$3.50.

This is autobiography and William Adams Brown at their best. Dr. Brown's life reflects the developments of a half century in religious thought and in education. It gives glimpses of family life in New York in the seventies; student days at Yale, Berlin, and Oxford; thumbnail sketches of great personalities; activities in helping unify educational policies at Yale; his place in the life of Union Seminary and the development of Union Settlement; his ventures in politics, both ecclesiastical and secular, and his contributions through wide friendships and work in world conferences of the church, preparing the way for the World Council. Those who have read his books, or studied under him, will welcome this full-size portrait of a Christian whose friendship and faith are still making contributions to religion and the church.

J. B. K.

**Love Loyal.** By Ralph E. Blount. Nashville, Cokesbury, 1940. 157 p. \$1.00.

Discusses in a forthright manner the problems of sex and love so as to give youth an understanding which will bring



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about wholesome pre-marriage attitudes and behavior. The expression is dignified, simple, and clear. The author takes up all the phases of courtship and betrothal contributing to that larger spiritual ideal, the real "love loyal" which is the foundation of wise marriage and abiding affection.

V. P.

**Songs We Sing.** By Mattie C. Leatherwood. Silhouettes by Marjorie Morris. Broadman Press, Nashville, Tennessee. 61 p. \$1.25.

A collection of songs for preschool children which will be a welcome addition to the beginners teachers' material. It contains a large number of new songs covering the range of the little child's experience with nature, friendly helpers, everyday activities and a strong emphasis on worship. The book itself is very attractive.

**Two Minutes with God.** By Paul H. and Philip R. Hoh. Nashville, Cokesbury, 1940. 175 p. \$1.50.

Devotions for families with children, both Bible-centered and experience-centered. Arrangement permits selection by

## Higley's Commentary

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subject of family interest at the moment rather than rigidly by the calendar.

**Paul, Man of Conflict.** By Donald Wayne Riddle. Nashville, Cokesbury, 1940. 244 p. \$2.00.

A modern biographical sketch of Paul, the man, based on his own unquestioned writings as primary source materials, pointing especially to his constant inner and outer conflicts.

**101 Hymns for Men to Sing.** Compiled by James R. Houghton. New York, Abingdon, 1940. 107 p. 75 cents.

One-hundred-one hymns selected on the basis of favorite choices of ministers in the United States and Canada.

**Leisure.** A National Issue. By Eduard C. Lindeman. New York, Association, 1939. 61 p. 50 cents.

Discusses the meaning of leisure in a democracy, its implications for social planning, and the role of government in relation to the whole.

## Books Received

\* **AND PILATE SAID**, by Frank Morison. Scribner's. \$2.75.

\* **BEATITUDES FOR THE FAMILY**, by Leland Foster Wood. Hearthside Press. A second edition and in gift form of a widely-read booklet of sayings on marriage, family and home.

\* **CHILDREN CAN SEE LIFE WHOLE**, by Mary Ross Hall. Association. \$2.00.

† **CHRISTIAN FAITH AND DEMOCRACY**, by Gregory Vlastos. Hazen Book. Association. 60 cents.

\* **THE CREEDBUILDERS**, by Robert Harris Gearhart, Jr. Castle Press. 75 cents.

\* **DRAMAS FOR CHURCH SERVICES**, by Jennie Clare Lockhart. Standard Publishing Company. \$1.25.

\* **EDUCATION FOR DEMOCRACY.** The Proceedings of the Congress on Education for Democracy. Held at Teachers College, Columbia University, August 15, 16, 17, 1939. Columbia University. \$2.50.

\* **GOD IN EDUCATION**, by M. L. Jacks. Rich & Cowan.

\* **I BEGIN AGAIN**, by Alice Bretz. Whittlesey House. \$1.75.

\* **LAMPLIGHT**, by Perry J. Stackhouse. Revell. \$2.00.

\* **LATER EPISCOPAL SUNDAY SCHOOLS**, by Clifton H. Brewer. Morehouse Gorham. \$1.50. The development of Protestant Episcopal Sunday school work from 1865 to date.

† **LOVE LOYAL**, by Ralph E. Blount. Cokesbury. \$1.00.

\* **THE LOWER LEVELS OF PRAYER**, by George S. Stewart. Cokesbury. \$1.50. A guide for ordinary people in establishing and carrying forward effective prayer practice.

\* **MEN OF POWER**, by Fred Eastman. Volume V. Cokesbury. \$1.50.

\* **THE MINISTER'S ANNUAL**, compiled and edited by Joseph McCray Ramsey. Revell.

† **101 HYMNS FOR MEN TO SING**, compiled by James R. Houghton. Abingdon. 75 cents.

\* **PARABLES OF OUR LORD**, by James Thayer Addison. Morehouse-Gorham. 65 cents.

† **PAUL, MAN OF CONFLICT**, by Donald Wayne Riddle. Cokesbury. \$2.00.

† **PROTESTANTISM'S CHALLENGE**, by Conrad Henry Moehlman. Harper. \$2.50.

\* **A TEACHER AND HIS TIMES**, by William Adams Brown. Scribner's. \$3.50.

\* **THEY DID SOMETHING ABOUT IT**, by Robert M. Bartlett. Association. \$1.25. More than the ordinary success story, this book tells the stories of pioneers in working for a better world—Benes, Madame Chiang Kai-shek, Mann, Brandeis and others.

† **TWO MINUTES WITH GOD**, by Paul J. and Philip R. Hoh. Cokesbury. \$1.50.

\* **WHAT CAN WE BELIEVE**, edited by Laurence Housman. Letters exchanged between Dick Shepard and L. H. The Religious Book Club.

\* To be reviewed.

† Reviewed in this issue.

# • COKESBURY •

## The Lower Levels of Prayer

GEORGE SHAW STEWART

For those who want to pray but find it hard, this book was written. It faces with honesty and common sense the obstacles to effective prayer practice, and guides its readers past the "lower levels of prayer" into truly creative communion with God. "A fine book."

—Dr. George A. Buttrick.

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## Paul, Man of Conflict

DONALD WAYNE RIDDLE

This biographic study presents a composite picture, both critical and appreciative, of *Paul the man*. The primary source materials are Paul's own letters, freshly interpreted by a scientific biographer and a sound scholar, who recognizes their value also for our own day.

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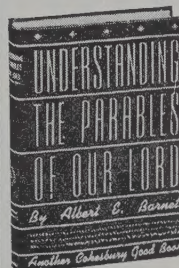
## Understanding the Parables of Our Lord

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BARNETT

Here each of forty-three parables of Jesus is illuminated under four headings: the Gospel context, the Gospel interpretations, the imagery and concepts, and the probable teaching point in Jesus' ministry. Sound, helpful, scholarly, and significant.

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APRIL-MAY-JUNE, 1940

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## The Prophets of Israel

Costen J. Harrell

This thorough study clearly delineates the Old Testament Prophets: their character, mission, and message; and how under God these men who stood alone spoke and acted boldly in the name of Jehovah.

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## COKESBURY PRESS At Your Bookstore

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WHEN CHRISTIANITY WAS NEW, by Robert E. speer. Revell. \$2.00. Studies of early Christianity, specifically in relation to the church, home, social and economic questions, race problems, other religions, and the place of Christ in the early church.

## An Easter Pageant

By Fred Eastman

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# FINALLY —

## The Journal This Month

EASTER comes on March 24 this year. This will probably mean that many young ladies will shiver in their new spring suits or wear their corsages on fur cloaks. The *Journal* is recognizing Easter in several ways though it is being printed during zero weather.

There are Easter poems for a verse speaking choir by Miss Owen, besides the poems in "Wisdom and Vision." The musical service, "The Redeemer" is characterized by simplicity and excellence and can be given by a choir of modest attainments. Mr. Boyd interprets an unusual picture on the frontispiece page. And one of Miss Tarrant's lovely paintings decorates another page. Dean Brown's article is not only very helpful to pastors but will be comforting to those who feel with particular poignancy at this season the loss of loved ones.

There is a spirited symposium on "Men

and Women in the Church," a subject which usually generates a heated discussion. The importance of family life to the successful adjustments of the growing generation is discussed by Dr. Wood, who is an expert in this field. The significance of "group work" for religious education is the theme of a thoughtful article by Mrs. Gould. Some interesting vacation school activities carried on in Maine are described by Miss Nourse.

Mrs. T. Otto Nall, the new writer of the intermediate worship programs, is the wife of the editor of the *Christian Advocate*. She is a young woman who has had wide experience in church school work. Professor Myron Hopper will be remembered as the writer of programs for seniors and young people a year ago. The missionary topics used by all the worship program writers are particularly appropriate for the period following Easter and will fit into a number of the lesson courses.

## Brevities

THE SUMMER PROJECTS in neglected areas sponsored by the New Jersey Christian Laymen's Commission reached 5,167 children in 64 centers during 1939, an increase of 34.7 per cent over 1938 and of 183.5 per cent over 1937. . . . In the six and a half years since Hitler came to power in Germany, less than one-fourth as many Germans entered the United States each year as in the years preceding, thus showing that the country is not, as some fear, being flooded with refugees from Germany. . . . John Wesley in 1745 asked whether "there was a nation under the sun that had so deeply fallen from the first principles of religion" as the England of that time. . . . When children from a New York City school visited a New England farm and discovered an old-fashioned organ, they surprised their teachers by singing hymns around it, because "the organ seemed to prefer hymns." . . . It took 4,946 pounds of paper stock to print the February issue of the *Journal*.

## A Hint to Councils

The Church Councillor of the Council of Churches of Buffalo and Erie County, New York, contains the following heartening notice, under the title, "Journal Check-Up":

"Sometime soon the Council is going to ask the International Council to send it a list of *International Journal* subscribers in Buffalo and vicinity. Be sure that your church or school is on that list. Every church should subscribe for at least one copy."

The inter-church councils are the best sources for the promotion of *Journal* circulation. May others go and do likewise.

## Annual Meetings

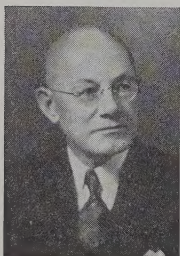
AS THIS ISSUE goes to press the Annual Meetings of the International Council are in full swing. A report of these will be made next month. Two new and significant features of this year's program were: the Special Luncheon on the Crusade for Christian Education, and a Laymen's Luncheon addressed by former Governor Alfred M. Landon of Kansas.

## About Editors

"A good editor is one who has never made a mistake; who has never offended anyone; who can ride two horses at the same time he is straddling a fence with both ears to the ground; who always picks the right team as well as the right politician to win; who never has to apologize; who has no enemies and who has worlds of prestige with all classes, creeds, and races. There has never been a good editor."

## Meet Our Friend

## WALTER E. MYERS



WALTER MYERS comes as near as anyone we know to being "runner-up" to Arthur Arnold of Ohio, who was introduced in this column two months ago, in length of term of service in cooperative Christian education.

While no one calls him old, he belongs to that small group of the "Old Guard" who for a long time have contributed their very lives to this cooperative business.

"Walter," as he is known to his friends everywhere, was born in Edinboro, Erie County, Pennsylvania, and educated in the schools there and at Denison University in Ohio. He entered business in early life and served as factory accountant and manager for eighteen years at Erie.

During these years in business he served in many volunteer capacities in religious work. He was president of the Erie Federation of Churches. He served as secretary of the Erie County Sabbath School Association from 1908 to 1920. He was recording secretary of the Erie Y.M.C.A. for a quarter of a century and at one time chairman of its Religious Work Committee. He was its Assistant Secretary for three and a half years.

Mr. Myers has been active as a teacher in summer schools of religious education. He has taught at the

Y.M.C.A. School at Silver Bay on Lake George and at schools of the International Council at Lake Geneva, Wisconsin, and Lake Winnepesaukee, New Hampshire. He is a graduate of the Y.M.C.A. Training School and the International Council Summer Schools. He spent nearly two years in Y.M.C.A. War Work during the World War.

In July, 1920 Mr. Myers joined the staff of the Pennsylvania State Sabbath School Association as its Superintendent of the Adult Division and has been with that organization ever since. On November 1, 1922, he became Acting General Secretary to take the place of Dr. W. G. Landes, and on April 1, 1923, he became General Secretary. He has continued in that position since, carrying the Association safely through the excitement of the twenties and the vicissitudes of the thirties.

The main interest of his life has been interdenominational religious work. Vacations and spare days have been spent in attending Sunday schools, the Y.M.C.A. and inter-church conferences of all sorts, including local, state, international and world conventions, and other gatherings. He has passed on a warning to others in the fact that full time religious work begun in his forties left him without other hobbies than these religious interests, and too late in life to form them. He has been well and widely known in these many associations. We are glad for all *Journal* readers to know him.